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THE donations for the month of March exceeded those of the corresponding month last year by nearly $6,800, making the gain from donations for the first seven months of the financial year a little over $17,500. The receipts from legacies have increased during the same period by nearly $7,000, so that the total advance for the seven months is about $24,500 ($24,487.94). While we rejoice in so favorable a record, we must not forget that this relative increase needs to be more than doubled during the remaining five months of the year in order to meet the immediate, urgent necessities of the mission fields; also, that it must, if possible, become a permanent annual increase. In this direction let us all plan and labor, both heartily and hopefully.

THE spirit in which gifts are bestowed is sometimes more precious even than the gift. One generous donor, who sent during the past month a special contribution of $100, for himself and family, wrote that while this gift meant in their home "rigid economy all along the line," they wished it to be distinctly understood that they belonged to the company of "cheerful givers." The minister of a home missionary church in the interior, in sending their special offering taken upon the Missionary Sabbath, adds: "The Lord gave us a great blessing on that day. . . . We all wish that the collection could have been more, but the church is very small, and a good deal discouraged, but thank God it is the largest collection that has been taken for several years, and every dollar of it cost sacrifice and goes with many prayers." Oh, for ten thousand such gifts as these, illustrating the fellowship of costly sacrifice and earnest prayer!

ANATOLIA COLLEGE. — This institution, having, as yet, a much smaller permanent fund than similar colleges in Turkey, receives a yearly grant of $1,200 from the Board. It is the main feeder of the Mission Theological Seminary. After the current year its course of study is to be enlarged, the expense increased, and the college bill of each pupil somewhat raised. In order that needy pupils who receive scholarship aid may be sure also of having *some* work furnished them, an annual scholarship should, if possible, cover *more* than the *college bill.* It is earnestly hoped that those who have recently expressed interest in the work of this college will, without trenching on their regular gifts to the Board's treasury, aid those engaged in this work by additions either to the permanent resources of the college, or to the sum urgently needed for its current expenses.

Most of our readers will have heard something, if not much, of the Foreign Missionary Convention held in Boston, March 18 and 19. The meetings were of great interest and value. The address of Dr. Storrs, on Thursday evening, was one of remarkable solemnity and power. The secularizing of the public mind, the causes of which were clearly depicted, was presented as the chief reason why there had been a relative decline in recent years in the intensity of zeal for foreign missions. Would that every Christian in the land could apprehend the insidious nature of this secularizing spirit and the dangers resulting therefrom, and would respond to the call, which rang out so grandly, to seek by every possible method the restoration of the old intensity of zeal for foreign missions!

The many friends of the Senior Secretary of the Board, Rev. Dr. Clark, both on missionary ground and in this country, will sympathize deeply with him in the loss of his only son, Charles Worcester Clark, a young man of unusual promise, who, after a protracted sickness, which he bore with Christian fortitude and resignation, died on March 31, at the age of twenty-seven years. Almost the last literary work done by young Mr. Clark was the translation and condensation for the February number of the *Missionary Herald* of an article which appeared in the *Allgemeine Missions-Zeitschrift*, on "The Elements of Missionary Preaching in India."

We regret to learn, just as our pages are full, of the death of Rev. Dr. L. H. Gulick, who, after a protracted period of invalidism, was called from earth April 8. His last days were spent near one of his sons in Springfield, Mass. Dr. Gulick was a remarkable man, and had served the missionary cause in a great variety of ways. We shall hope to give further notice of his life in our next issue.

We are glad to learn through Dr. DeForest, of Sendai, Japan, that resident passports are now being given by the Japanese government on the ground of the recipient "being employed for church work." Heretofore such passports were granted only on the ground of teaching in some school. This certainly is progress.

Mrs. Isabella Bird Bishop, whose books of travel are so well known, has been visiting recently many sections of Asia, stopping, among other places, at several of our mission stations in Eastern Turkey. She is about to publish a new volume, which will doubtless be of great interest. Her husband, who died some time since, left a large sum of money to found a hospital in the most out-of-the-way place where it would be of service. We understand that Mrs. Bishop has selected a spot in Cashmere as a suitable place for the carrying out of the wishes of her husband.

One of our missionaries, in speaking of the standstill to which they are brought by insufficient supplies and the consequent great danger of a drifting backwards, says: "But since the American churches thus decree, there is nothing for us to do but let this sad result occur. I need not speak of how hard it is to know that we must keep our hands back from all new work." We do not wonder that the missionary wrote thus, but we raise the question, Do the American churches thus decree? It is for them, not for us, to answer.

FAMINE relief in China, while necessary on the score of common humanity, is said by Mr. Kingman, of Tientsin, to be a thankless and disappointing task. In this respect the experiences of the past winter are like those of previous years. Mr. Kingman says that those who distribute supplies gratuitously are in greater danger of being mobbed for inadequate relief than of being thanked for what they do bring. There is so far no prospect of this relief work having a favorable bearing upon missionary efforts. The people receive what is given as their just due, and there is more grumbling heard than thanksgiving.

OUR readers will be interested in the account given on another page by Dr. Fairbank as to "picture preaching" in India. This refers to pictures thrown upon a screen by a sciopticon. In another communication Dr. Fairbank speaks of the Providence Bible Lesson Pictures, and asks that some of the Sabbath-schools which have used them in the past would send their copies to India. He says they would be used in scores and even hundreds of villages. "A roll of suitable pictures in the hands of one of our itinerating preachers would double or treble his audiences, and I think that his sermons, illustrated by pictures, would be bright and taking, and would be far more effective in results than those he could deliver without them." Dr. Fairbank's is but one of several requests from the missions for copies of these Lesson Pictures.

JAPAN has been suffering severely from *la grippe*, the scourge which has so rapidly gone round the world. Very few of our missionaries have escaped its attacks. Most of them have been greatly hindered in their work, though, so far as we know, there have been no very serious results beyond the discomfort of the patients and the interruption of labors.

AMONG the Letters from the Missions will be found a brief account received from Kusaie and from the work in the Gilbert Islands. Of course we cannot expect any direct intelligence from Ponape, since there are now no missionaries on that island. Miss Fletcher, Miss Palmer, Mr. and Mrs. Rand, and Miss Foss are still on Kusaie, hoping that the way may yet be opened for their return to Ponape. A vessel that had touched at Ponape brought to Kusaie some accounts of the state of affairs up to about the middle of December. These reports stated that on the first week in December the Spaniards made an assault on Japalap, the village where most of the Metalanim tribe have been staying since Oua was burned. After a severe battle, and great loss of life on the Spanish side, the natives fell back into the bush, and the Spaniards took the village and burned it. Part, or all, of the natives went to a hill near Oua, where they had two fortifications, which the Spaniards assaulted. They succeeded in taking the lower one, but could not drive the natives from the upper one. After destroying the captured fortification they went back to the colony. Our letters say that in the two engagements there were four natives and a great many Spaniards killed, among the latter, their new colonel (the second one), and several officers of lower rank. The captain that brought the mail reports three natives killed and from three hundred to five hundred Spaniards. The letters also say that a great many in the Nut and U tribes have returned to their heathenish customs.

THE Imperial Census of India was taken on the night between the twenty-sixth and twēnty-seventh of February last. Nothing more remarkable in the way of census-taking has ever occurred on the face of the earth. According to the plan, about a million of enumerators were engaged simultaneously on that night in recording the facts concerning what will probably prove to be a population of 280,000,000 souls. This census embraces not only British India proper, but the feudatory states As soon as the results can be tabulated, we shall get some most valuable statistics relating to the religions, the languages, the castes, and the state of education of nearly one fifth of the human race.

WE are glad to learn from Dr. Haskell, of Samokov, Bulgaria, that the revival in that city, which was reported in the last number of the *Missionary Herald*, proves to be a genuine work of grace. Sixteen were to unite with the church at Samokov on March 1, and others will doubtless follow. At Philippopolis there has also been a gracious quickening following the Week of Prayer, and fifteen persons have been received to the church.

AN interesting memorial discourse concerning the Rev. Henry Marden, given at the reunion of the McCollom Institute, Mont Vernon, N. H., by Rev. F. G. Clark, of Plymouth, has been printed, and is a delightful record of this faithful and true missionary, who gave his life for the advancement of the kingdom of Christ in Central Turkey.

A QUESTION has arisen in Japan, causing no little excitement, respecting the propriety of bowing before a picture of the Emperor. Some Christian teachers in the "High Middle School" of Tōkyō have refused to bow, and have consequently been dismissed. They regard the act as savoring of idolatry. It seems that the question has been discussed by some of the Christians as to what they ought to do, and they have reached the decision that such bowing is not to be regarded as worship but simply as a token of respect for a ruler. The decision of the question, of course, should depend upon the interpretation put upon the act. If it is understood as meaning worship, Christians should not bow, whatever may be the consequences of refusing. But does it mean this? Whatever may be true in Japan, it certainly does not mean this in the western world. In America or in Europe no one would suspect a person of idolatry should he bow to a governor or a sovereign, and we know of no reason why bowing to a picture should savor of idolatry any more than bowing to a man. Yet we must remember the apostle's utterance, "To him that esteemeth anything to be unclean, to him it is unclean."

THE "Extra-Cent-a-Day Band" scheme is prospering greatly. There are already nearly 70 of these bands, and their number might well be increased to 7,000. Aside from the good done by the money collected, multitudes have learned through the organization of these bands how little they have hitherto denied themselves that they might give for Christ's kingdom, and they have learned also with how little effort they can do much more than they have done. If you wish to know about the scheme, write to S. F. Wilkins, Esq., Newton Centre, Mass.

We have received a report of the Student Volunteer Movement, presented at the late International Convention at Cleveland, from which we take the following interesting facts. Of the 6,200 volunteers, 335 come from Canada, 570 from the New England States, 1,260 from the Middle Atlantic States, 695 from the Southern States, 1,975 from the Central States (Illinois, Michigan, Indiana, and Ohio), and 1,365 from States beyond the Mississippi River. Of these volunteers 500 are in academies, 175 in normal schools, 1,200 in colleges, 500 in theological seminaries, 125 in medical colleges, and 100 in training schools. Six hundred were not students when enrolled, and 700 are now not connected with institutions, on account of health, poverty, etc. Of the 6,200, 4,340 are young men and 1,860 young women. Of the whole number 27% are Presbyterians, 24% are Methodists, while the Congregationalists and Baptists have each 17%, the remaining 15% being divided among other denominations.

Many of the religious newspapers have been doing royal service of late in behalf of foreign missions. Among them we must refer especially to the foreign missionary number of *The Advance* for March 12, prepared under the general supervision of District Secretary Humphrey, which gives several remarkable communications from some of our missionaries, bearing especially upon the darker side of the work in pagan lands. *The Independent* of March 19 has also a number of striking communications from missionaries of our own and other Boards which are calculated to arouse all Christians of this land to a deeper sense of the grandeur and blessedness of the enterprise to which the Lord has called his people.

We do not know how widely the special "Foreign Missionary Sunday," March 22, was observed, but we have heard from a considerable number of churches which heeded the request and which have made a special offering for the cause. We expect the fruits will appear in due time.

We have been much interested in a new missionary chart of China, printed upon cloth, in size thirty-four by forty-five inches. In the centre is an outline map on which are marked the missions of the different denominations, while on the broad margins are presented, in condensed form, a great number of facts relating to the history and religions of the empire, and to the missionaries who have labored there. This chart has been prepared by Miss M. Burt, of Springfield, Ohio, and it is just the thing for use at the meetings of auxiliaries and mission circles. The price is one dollar.

The Universities' Mission in Central Africa, which is working within the German "Sphere of Influence," has recently been reinforced, and it seems to be heartily approved by the German authorities. Bishop Smythies, before returning to Africa a few weeks since, had an interview with the German Chancellor, and was presented to the Emperor; the latter saying to the Bishop, "The Mohammedan religion is a very simple one that takes great hold on those who profess it. Surely, in the face of it, there is great necessity for Christian missionaries to act unitedly." This remark of the Emperor is reassuring, as indicating that the partition of Africa among the Powers will not interfere with the progress of missionary work.

A FAVORITE method for expanding missionary operations is by the establishment of entirely new missions, yet connected with existing organizations, the definite understanding being that the contributions for the support of these new missions shall be over and above ordinary contributions. In this way the Irish Presbyterian Church has established the "Jungle Tribes' Mission," which proposes to work among the Bhils, in India. The Society for the Propagation of the Gospel is to open a new mission at Chota Nagpore, Bengal, to be served by a missionary brotherhood composed wholly of members of Trinity College, Dublin. In both these cases it is stipulated that the support of the missions shall not be drawn from ordinary contributions, but shall depend entirely upon extra gifts.

IT is an unpleasant duty to be obliged to warn the public against a certain Bulgarian, Demiter Nazersky, who, under another name, D. N. Geuliman, is lecturing in this country and receiving large sums of money, advertising himself as "an ex-Mohammedan hodja, but now a Christian evangelist." He is known in evangelical circles in Bulgaria, where for good reasons he was excluded from church membership. One who knows the man well writes: "Why do Americans allow themselves to be imposed upon?" In all such cases it is well to exercise the greatest care in the scrutiny of credentials presented.

PROFESSOR H. M. SCOTT, of Chicago Theological Seminary, prints in *Our Day* for March a vigorous paper addressed especially to students of divinity and young pastors in Japan upon "The New Theology," using this term to indicate the so-called liberal theology which makes Christianity a form of natural religion, denying the supernatural and the supreme authority of the Scriptures, and setting aside directly or indirectly the divinity of Christ. Professor Scott has special qualifications for writing upon the rationalistic theories, many of which, starting in German universities, have been abandoned in the places of their birth. His prolonged studies in Germany, and his duties as a professor have made him familiar with this department of study. After a review of the attacks upon the genuineness of the Gospels and the Epistles, Professor Scott asserts that "the most radical criticism of the New Testament leaves Pauline theology, centring in justification by faith, in the full possession of all missionaries who wish to preach now to the Japanese the same gospel which Paul preached to the ancient nations of culture." While the article will be specially timely in Japan, it will be of equal interest to students of theology in this country. We notice one or two errors in the statements as to amounts expended in mission work. The American Board has spent only one million and a half dollars in Christianizing the Hawaiian Islands, while the sum of $75,000,000 given by Orthodox churches for foreign missions between 1880 and 1888 must include the gifts of the churches in Great Britain and on the Continent as well as those of America.

ON the twenty-third of January, the anniversary of the death of Dr. Neesima, memorial services were held at Kyōto, Kōbe, Tōkyō, and elsewhere. It is thought that this day will hereafter be observed universally by the Christians of Japan.

THE UNITED STATES AND THE BRUSSELS AGREEMENT.

In our last issue reference was made to a report that in the closing hours of the late Congress the Senate rejected the "General Act" agreed upon by the plenipotentiaries of seventeen powers assembled at Brussels on July 2, 1890, in reference to the slave-trade in Africa. On inquiry at the State Department at Washington we learn that this report was not correct. What is true, however, and what is much to be regretted, is that, notwithstanding the recommendation of the President and Secretary of State in transmitting the General Act to the Senate that early action be taken upon it, the Senate, while removing the injunction of secrecy, adjourned without taking any further action. It is stipulated in the Act itself that exchange of ratifications shall be made on or before July 2, 1891. The Senate of the United States is not to be in session again before that date, and what the effect of the failure on the part of our nation to comply with the stipulations will be is not clear. Certainly delay must follow, which is most unfortunate, but we are glad to have assurance from official sources that the "Government of the United States has not withdrawn from the Agreement." We trust that every influence will be brought to bear upon the Senators of the United States to lead them to ratify an agreement, the sole object of which is to protect the weak, to prevent human suffering, and to put a stop to the two gigantic evils which threaten to destroy the tribes of Africa. As the matter is still to come before our legislators, and as our people need to understand it better, we give here some extracts from the Act, which consists of just one hundred articles, and was signed by the representatives of the following powers: United States, Germany, Austria, Belgium, Denmark, Spain, Congo Free State, France, Great Britain, Italy, Netherlands, Persia, Portugal, Russia, Sweden and Norway, Turkey, and Zanzibar. The first article is as follows: —

"Article 1. The powers declare that the most effective means of counteracting the slave-trade in the interior of Africa are the following: —

"1. Progressive organization of the administrative, judicial, religious, and military services in the African territories placed under the sovereignty or protectorate of civilized nations.

"2. The gradual establishment in the interior, by the powers to which the territories are subject, of strongly occupied stations, in such a way as to make their protective or repressive action effectively felt in the territories devastated by slave-hunting.

"3. The construction of roads, and in particular of railways, connecting the advanced stations with the coast, and permitting easy access to the inland waters, and to such of the upper courses of the rivers and streams as are broken by rapids and cataracts, with a view to substituting economical and rapid means of transportation for the present system of carriage by men.

"4. Establishment of steamboats on the inland navigable waters and on the lakes, supported by fortified posts established on the banks.

"5. Establishment of telegraphic lines, insuring the communication of the posts and stations with the coast and with the administrative centres.

"6. Organization of expeditions and flying columns, to keep up the communication of the stations with each other and with the coast, to support repressive action, and to insure the security of high roads.

"7. Restriction of the importation of firearms, at least of those of modern pattern, and of ammunition throughout the entire extent of the territory in which the slave-trade is carried on."

Article 2 states the subsidiary duties devolving upon the agents of the several powers in connection with their efforts to prevent the slave-trade. Among these are the following: "(2) To give aid and protection to commercial enterprises; to watch over their legality by especially controlling contracts for service with natives, and to prepare the way for the foundation of permanent centres of cultivation and of commercial settlements. (3) To protect, without distinction of creed, the missions which are already or that may hereafter be established. (4) To provide for the sanitary service and to extend hospitality and help to explorers and to all who take part in Africa in the work of repressing the slave-trade."

Then follow articles relating to the special measures to be taken in slave-trading countries, also as to caravan routes and transportation of slaves by land, and the repression of the slave-trade by sea. Under the latter topic there are minute regulations concerning the use of the flags of the several powers, and the supervision of traffic by cruisers. There are thirteen articles relating to countries to which slaves are sent whose institutions recognize the existence of domestic slavery. Seven articles relate to institutions intended to insure the execution of the General Act, specially the establishment of an international office at Zanzibar. Four articles refer to the protection of liberated slaves. Then follow Articles 90 to 95 inclusive, relating to measures designed to restrict traffic in spirituous liquors. This matter is so important that we give Articles 90 and 91 in full.

"Article 90. Being justly anxious concerning the moral and material consequences to which the abuse of spirituous liquors subjects the native population, the signatory powers have agreed to enforce the provisions of Articles 91, 92, and 93, within a zone extending from the twentieth degree of North latitude to the twenty-second degree of South latitude, and bounded on the west by the Atlantic Ocean and on the east by the Indian Ocean and its dependencies, including the islands adjacent to the mainland within one hundred nautical miles from the coast.

"Article 91. In the districts of this zone where it shall be ascertained that, either on account of religious belief or from some other causes, the use of distilled liquors does not exist or has not been developed, the powers shall prohibit their importation. The manufacture of distilled liquors shall be likewise prohibited there. Each power shall determine the limits of the zone of prohibition of alcoholic liquors in its possessions or protectorates, and shall be bound to make known the limits thereof to the other powers within the space of six months. The above prohibition can only be suspended in the case of limited quantities intended for the consumption of the non-native population and imported under the *régime* and conditions determined by each government."

Article 92 authorizes the powers having possessions within the zone not subject to the *régime* of prohibition, to levy on alcoholic liquors an import duty of fifteen francs per hectolitre, for three years after the present General Act comes into force. After that for another period of three years the duty may be increased to twenty-five francs, and then this tariff shall be subject to revision. Article 94 requires the signatory powers having possessions in Africa contiguous to the zone of prohibition to adopt necessary measures for preventing the introduction of spirituous liquors within the territories of said zone.

This outline of the provisions of the General Act shows that its design is wholly beneficent. No one has ventured to suggest that any provision has been introduced for the advantage or aggrandizement of one or more of the powers. It is aimed wholly against those who seek for national or individual gain at the expense of native communities. Why should any government that seeks the welfare of the human race rather than the profits secured by demoralizing enterprises refuse to assent to this Act? It has been urged by some that the United States should keep itself free from entangling alliances with European and other powers on the Eastern Continent. But we cannot altogether separate ourselves from the rest of the world. We must, and do, have treaties with foreign powers on subjects of mutual concern. We have already entered into negotiations in reference to humane proposals for the protection of native races in Africa. Why should not an Act framed in the spirit of justice and humanity receive an instant and glad assent from our free people? We trust that our government will hold fast to its purpose not to withdraw from the Agreement made at Brussels, and that our senators, the moment that they are again convened, will ratify this Agreement.

In the March number of *L'Afrique Explorée et Civilisée* is an article from which we translate the following: —

"The United States were represented, as is known, at the Brussels Conference, and their plenipotentiaries signed, with those of other powers, the General Act of the second of July, but not the declaration concerning the duties on imports which modified the Treaty of Berlin of the twenty-sixth of February, 1885; a treaty which the American government has never ratified. Meanwhile a separate declaration was agreed to at the same date by the plenipotentiaries of the United States and those of the Congo Free State. The United States admitted the principle of the establishment of duties on imports in the Free State, and the two parties reserved for further negotiation a commercial treaty which shall confirm the Act of the second of July, and shall assure for American commerce the privileges of the most favored nation. This treaty was signed the twenty-fourth of January by M. Van Eetvelde, Administrator General of the Department of Foreign Affairs of the Congo Free State, and Mr. Terrell, United States Minister at Brussels. The General Act of Brussels and the treaty of January twenty-fourth are to be submitted immediately for the approbation of the American Senate. The participation of the great American Republic in the international acts elaborated by the Conference of Brussels will without doubt exercise a great influence over the destinies of Africa."

These statements made from Geneva were so detailed and explicit that it

seemed as if they must have a basis of truth, and on inquiry at the Department of State at Washington we learn that they are substantially correct, but that the Senate of the United States did not, before adjournment, remove the injunction of secrecy from any but the General Slave-trade Act. The Belgian government, however, has made public the text of the Congo Commercial Convention to which allusion is made in the above extract from *L'Afrique*. It seems therefore that there are two documents requiring ratification by our Senate — an act and a treaty. The responsibility which rests upon us in this matter is very great. Interests most vital to African civilization and Christianization depend upon the course pursued by this nation. While again expressing our deep regret that the General Act and this subsequent treaty of the twenty-fourth of January were not acted upon by the Senate, we cannot but hope that they will be speedily ratified when that body again convenes. It would be a lasting disgrace to us should there be any failure now.

SHALL THE MISSIONARY CONCERT BE REVIVED?

In many communities the Missionary Concert needs reviving if not re-creating. While there are enough churches that maintain it with the oldtime vigor and interest to show that there is no necessity for its decadence, it is still true that in many places it has lost its former hold upon the people, while in other places it has been omitted altogether. Doubtless one reason for this has been the gradual change going on in the cities and larger towns through the transference of the second preaching service on the Sabbath from the afternoon to the evening, thus displacing the Concert from its former position on the first Sabbath of the month. It has not found an assured place in the mid-week service. The change of time has impaired that sense of *concert* in prayer with Christians of other churches and of other lands, which was formerly such an element of power in the meeting. Christians used to feel as they came to this meeting that on the same day, if not at the same hour, they were uniting with multitudes in common supplications for the coming of God's kingdom. Under the conditions of modern church life, it may be useless to attempt to secure an agreement as to time in the holding of this service, but it must be recognized as a distinct loss if such agreement is not possible.

But cannot the Missionary Concert, whether held on the Sabbath or a week-day evening, be made a most interesting and profitable meeting? Hundreds of pastors in all parts of the land will answer, Yes. There is no difficulty in the matter, provided the minister is profoundly intent upon the task which, as Christ's ambassador, he is set to do, and provided he is ready to take the pains to prepare for it. Least of all meetings that are held will a missionary concert "run itself." It is not the place for spontaneity of utterance. It will probably call for more preparation and effort than any other meeting of the month. And here lies, doubtless, the principal reason why in so many churches it is counted as dull and unimpressive, as well as the reason why so many pastors dread the service. They do not put work enough into it. Not that pastors must neces-

sarily do all the work, but they must see that work is done. In most cases it is better that they should stimulate and guide their people, young and old, to the wise and careful preparation for the service than that they do it all themselves. But for this they must explore the fields into which they would direct others in their investigations. This will require a kind and amount of labor which many pastors are slow to give. But is not this a prime duty? An English clergyman, in a recent address before the London Missionary Society, said: —

"The Acts of the Apostles are being written to-day in the unpretentious missionary magazine, and in the simple continuation of God's great story of the preaching of his gospel through the apostles. If this is the right view of the case, ministers are more justified in being ignorant of movements on social and political questions than of the continuation of the Acts of the Apostles. If they have not time for that, what in the world have they time for? What is it that claims their first thought and care as ministers and preachers? Surely their first duty is to see that they are following carefully and understanding clearly the progress of the gospel through the world."

Whenever a minister of the gospel fulfils this part of his calling, he can make the Missionary Concert a great success in more ways than one. He can secure an interesting meeting, which is perhaps the least important of the results to be obtained, by assigning to the young people under his care, or to the older brethren and sisters, special topics to be studied and reported upon. He can bring to the meeting fresh accounts of heroic men and women who have served God in distant lands. He can exhibit the facts as to the character and faiths of man without Christ, and what the gospel can do for the renovation of individuals and society. The most convincing evidences of the divine origin and power of Christianity are found in the history of modern missions. That pastor misses a great opportunity for presenting Christian truth to his people who fails to use the agency of the monthly Missionary Concert. If he does his part, he will find nothing more stimulating and broadening for the old and young of his flock. Let him as far as possible set his people at work in the study of Christian missions past and present. Let him bring them to feel that thought and prayer for the wide kingdom of God throughout the earth are the duty and privilege of all believers, and he will find them growing in grace, with larger fellowships, with a more intelligent grasp of Christian principles, and with a deeper love for Christ and for souls. Saying nothing of the heathen, no church, even for its own sake, can afford to live without a Missionary Concert. Such a meeting is its best aid to its best life.

In his recent most thoughtful and serious address on the relative modern decline in the intensity of zeal for Foreign Missions, Rev. Dr. R. S. Storrs alluded to the value of the Missionary Concert in words which we are glad to quote here.

"The decline in the old intensity of zeal began noticeably with the decline in the observance of the Monthly Concert of prayer for missions. Perhaps that was sometimes an effect, but it was more frequently a cause. I remember how it was as a boy — many of you do — how it was, not merely with myself, but in my father's parish, where, once a month, a definite appeal for foreign missions

was presented, information was given, prayer was offered, and the whole mind of the parish was called to, and concentrated upon, that one thing. It was the difference between the general warmth of the sunshine on your hand, and the concentration of the rays of sunshine by a lens to a focus. That makes the nerves quiver, that makes the pulses throb. And the revival of the Monthly Concert — it need not be Monday evening, but any evening — in our different congregations would do more, in my judgment, to revive missionary enthusiasm than any other one agency or instrumentality that could be introduced. We must give information, information concerning the particular fields of labor, concerning the particular missionaries. For example, let some one read a chapter, or two chapters, or five chapters, at one meeting, or at many meetings, out of the biography of John G. Paton — interesting to a child as Robinson Crusoe, interesting to a Christian heart as Pilgrim's Progress, a modern apocalypse, showing the triumph of Christian faith over savage violence and heathen darkness, that will stimulate missionary enthusiasm and show the success of the work."

Let there be in all the churches a revival of the Missionary Concert!

HOW RETRENCHMENT WORKS AMONG THE MISSIONS.

In our last issue we gave extracts from a number of letters from missionaries in reference to the reductions in their work which they were constrained to make in view of inadequate supplies from this country. Letters of a similiar character have been coming from all sections, and the burden of them is heavy to bear. The missionaries appeal to the churches, where the appeal properly lies. What can we do but present these statements, not in full, for then we must needs take even more than all our pages for this purpose. We have selected two which may be taken as representative of all, one of them from Turkey and one from Japan. Let it be remembered, in reading these, that there are similar utterances from China and India and Africa.

The first extract we give is from Rev. Dr. Farnsworth, of Cesarea, who for almost forty years has been doing royal work in the regions of Galatia and Cappadocia, who writes that when it became evident that the appropriations for native agency were to be reduced, he called together the Station Conference, consisting of seven native laborers with the two missionaries. The chairman of this conference was the native pastor of the Cesarea church, a man of judicial mind and great firmness. The other members were faithful and able preachers of the gospel; and the missionaries felt that they had true and prudent men with whom to take counsel. With much sadness of heart the task of reducing the force was undertaken, and six long hours were spent in drawing up a plan to bring the expenses within the prescribed limits. To accomplish this it was found necessary to cut off nine places, six of them now occupied, where the workers must be dismissed. Aside from this, Dr. Farnsworth says: "We already have three excellent men, all 'called of God,' as we believe, and all graduates of our Theological Seminary, to whom we can give no appropriate work. Add to

these the six that must now be dismissed, and we have a band of nine that wish for work, seven of them preachers. We have a very fine class of young men in our high school, some of whom give promise of becoming very able men. With these examples before them, can they consent or can we advise them to go to the Theological Seminary?" It is not easy to read of the reductions thus portrayed in general terms without a heavy heart, but to adequately appreciate the meaning of these reductions one needs to consider Dr. Farnsworth's account of the places that must be abandoned unless increased aid is received. We cannot mention them all here, but will allow the missionary to speak of some of them.

"Let us see at what cost we have brought our expenses down to this figure. We have done nothing for either of three places, Jujune, Chettek, or Magarogloo. At each of these places there are good brethren entreating that they may have at least a school for a part of the year. To grant their request in each case would be to make a good use of the Lord's money. We have dismissed the preacher at Angora and left that place with nothing but a female teacher. Can we afford to leave Angora thus? It is a large city. It has been worked more or less efficiently since 1861. In 1888 the Board assisted the brethren there to the amount of $976, to furnish them with a place of worship. It is very important as the capital of our vilayet. Just now it is acquiring new importance as the terminus of the Ismid and Angora Railroad. A second section of that road was opened a few days ago, and in two, or, at the farthest, three, years Angora will be in railroad communication with Constantinople and with Europe. It is the stronghold of the Papists in Asia Minor. It is very interesting as the largest city of Galatia, and as a place where there was probably one, or more than one, of 'the churches of Galatia,' to which the apostle Paul wrote so earnestly and so lovingly. At the close of March must we leave this place without a preacher?

"Let us look at some of the places that are not named in your appropriations and that must be abandoned unless large additions are made to the funds at our command. Look at Urgub! What a fearful fight we had to get a foothold in that large and bigoted Greek city! (See page 382 of the *Missionary Herald*, 1875.) When, a few weeks ago, I visited the place I found a school of thirty-five boys, all somewhat advanced. Now, for the first time, we have an able man, a Greek, and a graduate of our Theological Seminary, who is just the man to occupy the post. Instead of doing so, we must say to the young man, 'There is no place for you; seek some other employment'; and to Urgub, 'We can do no more for you.'"

Dr. Farnsworth then mentions the interesting work now going on in Saatlu and Sarru Hamza, where faithful teachers have been laboring whom it is a grief to dismiss. Of Azizzie he says: —

"This is a new town, built about twenty-five years ago, and named for the then reigning sovereign. It at once became quite important as a centre of governmental influence. Many Armenians and some Protestants established themselves there. Since 1877 it has been worked, though in a spasmodic manner. Last October I visited the place. Three persons were admitted to the church, making

the membership fifteen. (It is a branch of the Cesarea church.) There is a regular congregation of thirty-five, and a good school of twenty-eight pupils. My companion, as well as myself, was impressed with the fact that the preacher was doing good and efficient work. A strong influence has been exerted on those outside the Protestant community. This appeared especially in the large Armenian school, composed of both boys and girls and conducted much like our own schools. Now what must be the effect of dropping the work here? Very bad indeed for the Protestant name, very bad for the brethren in this place, very bad for our brethren from Cesarea, Hadjin, and other places, who are frequently there on business for a season. And what shall we say to the faithful worker there and to his excellent wife? He has been patiently bearing a double burden. What shall his reward be? He is a licensed preacher, graduated at our Theological Seminary in 1877, and has been in the work since that time on so small a salary that he could not provide anything 'for a rainy day.' He has a large family. His wife is one of a thousand."

Does any one wonder that, under these circumstances, Dr. Farnsworth writes with deep feeling, and that he charges us to "let the churches know that we are called upon, despite liberal advance in the aggregate, to dismiss good men and to abandon very important fields"?

Let us see now how retrenchment works in Japan. The following letter from Rev. Mr. Albrecht, of Kyōto, shows how far a little money will go in promoting the evangelistic work. It also shows what heroic efforts are being made on the ground, to maintain the work on its present basis. Let it be noted that the special provision, to which allusion is made, is sufficient to carry on the enterprise in hand *until the end of June*. Mr. Albrecht's letter is dated Kyōto, March 5, in which he says: —

"When the information of the reduction in the appropriations reached us we at once took steps to reduce the work accordingly, at least as far as possible without stopping it entirely. Thus we had to decide to close two of our preaching places in the very heart of the city, as well as several preaching places opened in neighboring cities and villages.

"When the Shi-jo Church was informed that one of the preaching places which we had been helping them to maintain would have to be abandoned, they at once asked us if we could not in some way continue to aid them, promising themselves to double their contributions for it. Several men had been reached by the workers there who have united with that church, while several more are earnestly interested in Christianity. Five of the brethren here offered to contribute enough to maintain that preaching place *until the end of June*. One of these is a Young Men's Christian Association worker, teaching in the commercial school of this city, who, two years ago, gave freely of his time for helping in an emergency in the Dōshisha Theological Department. When he saw how promising work had to be abandoned for lack of funds, he came forward of his own accord, giving $60 to maintain as much of the work as possible until the end of June, when we are hoping that increased contributions to our Board will enable us to continue the work. So from these $60 we use $38 to maintain about half of the work of which Dr. Davis has written in the

February *Missionary Herald.* The reduced appropriations had compelled us to vote to discontinue more than half of that work, to discontinue preaching in cities where the gospel had never been preached and where much interest has been awakened. Most of this work has been restored *until the end of June.* Then we use from $20 to $24 to send a Bible-woman to Miyatsu, a city of 10,000 people on the west coast, in the province of Tango. Work was started there last summer; some twenty to thirty are very near a decision to become Christians; it is hoped that a church may be organized this year yet. The evangelist is a single man, and, realizing his disadvantage in not being able to reach the women, he has repeatedly besought us to send a Bible-woman to aid him. This generous gift from our Young Men's Christian Association brother makes it possible for us to meet this demand *until the end of June.*

"Then again, the first class of the vernacular theological department organized themselves last year into a society for tract distribution and house-to-house visitation work. They work in connection with the various preaching places in the city and have been able to lend quite a number of books to people ready to study Christianity in this way. This furnishes opportunity for frequent visits and for conversation about Christianity. The young men are greatly interested in this work, but felt discouraged owing to a lack of a better class of books with which they could reach the more educated classes, students, teachers, and officials. We needed $8 for that purpose. The station could not vote it, much as they approve of this work. This unexpected gift from our good brother here has enabled us to buy the books, and the young men are working with renewed interest.

"How much good these $60 will do, who can measure? Is it not possible that some increase in the appropriations will enable us to continue all this work throughout the year, which this generous brother — a young man with no means but what he earns — has enabled us to maintain to July 1?"

PICTURE PREACHING IN INDIA.

BY REV. S. B. FAIRBANK, D.D., AHMEDNAGAR.

[Dr. Fairbank has devoted a large portion of the last year to evangelistic work, going from village to village with his "tent on wheels," a contrivance of his own, which has served his purpose admirably. With this vehicle he has been able to avoid the necessity of using the village rest-houses and the expense and labor of pitching and taking down tents such as have ordinarily been used. In this "tent on wheels" he lives and sleeps, driving it under the shade of a tree in the daytime and moving it as the shade moves. The whole arrangement is economical and comfortable, providing for every need. The following is Dr. Fairbank's account of his method of preaching, written at Dedgaw, January 17, while on one of these tours.]

THE audiences secured by reading, singing, and preaching in the streets or in the *chāwadis* (rest-houses), or by the common fire of a village, are usually small. If such an audience numbers fifty, the preacher is well pleased. The industrious men, the farmers, and all the women, except those belonging to such castes as have been specially affected by Christianity, are largely inaccessible to the missionary. A few who are disengaged will assemble to hear him. The rest are otherwise employed. Long experience has taught me the necessity of providing

some attraction that will draw together a crowd of villagers, and so interest them that they will stay and listen quietly to our message. A *kirttan* will do this; but it requires a band of singers with their musical instruments, as well as the speaker, to do it. A portable American organ, in the skilled hands of Mr. Harding, will suffice in place of the band of singers. But most missionaries, like me, lack the voice and the skill to play well, which this attraction requires.

For many years I used a magic-lantern of the old style, with a few slides. I found it a great attraction. Practice taught the way to use the pictures instead of texts, and to preach short sermons on the subjects illustrated by the pictures. It also taught me to use slides made for other purposes, to help to impress a crowd with moral or religious instruction. For example, a chromatrope, in which the brightly colored figures flow into the centre when the crank is turned one way, or flow out from the centre when the crank is turned the other way, is used to teach beneficence. As the figures flow in from every side the crowd is asked to notice that the centre does not gain by it, and to take note that in like manner the accretion of worldly good does not really increase a man's happiness. Although he gathers from all sides, he profits only by what he can eat and wear and use. Then, as the figures are made to flow out, the crowd is asked to notice that the central figure loses nothing by thus giving, and is told that thus a generous man, ever giving and blessing others, has still what he needs, — as a spring continually pours out its water but remains full, — and that Christ spoke well when he said, "It is more blessed to give than to receive."

A figure popping out of a box is used for a five minutes' talk on Christ's teaching that "There is nothing covered that shall not be revealed, and hid that shall not be known." A man in parti-colored dress, with a sword in his hand, who suddenly falls into a pile of dismembered head and limbs, illustrates the truth that "Pride goeth before destruction." Pictures made for the purpose illustrate the parables and other teaching of Christ and the incidents of his life. The story of the Prodigal Son, with its supplied details and application, illustrated by a series of nine pictures, holds a village audience attent for twenty or thirty minutes. Several pictures of an Old Testament series have proved very useful.

To improve this instrumentality I procured other slides in greater variety. Two gentlemen, now residing in England, who were formerly of the government civil service in Ahmednagar, and who still feel a keen interest in the welfare of this people and try to benefit them when they have opportunity, also sent me the means for buying others. And I have from Philadelphia an admirable sciopticon. This makes the picture from a common slide, eight feet in diameter on the screen, and so bright that a thousand people can enjoy it. My screen is made of thin muslin, so that the pictures are seen on both sides.

All the people of a village gather when we show the pictures and preach from them. And we often hear references made to the explanations and applications, which show how well they are remembered. A special advantage is that the women of all castes come out to see and hear. So we can preach to large companies of women who would be otherwise inaccessible to us. I have counted, as well as I could in the dark, and found that our audiences usually number from 300 to 400. In each of two large villages there were 600, and about a third of

them were females. They listened attentively for an hour and a half, and were loath to have us stop. In large villages we have had this picture preaching for two successive evenings in the town proper, and on the third evening in or near the Mahār quarter.

The Mahārs, in nearly all the villages where we encamped, were in an expectant state and eager to hear the good news of salvation by Christ. In some places several had asked to be received to the communion of our churches before we went there. Kaldakwāde and Maktāpûr are two small villages near together, and the same Mahār families serve them both. While we were there nine men and ten women were received to the membership of the Pānchegāw church, and their eighteen children were baptized. In another village some ten persons asked to be baptized and received to the church, and they will probably be received before the close of this cold season. It was a great privilege to be allowed to instruct these inquirers as to the things of the kingdom.

The region where there is so much interest is outside the line by which we used to bound our tours and our direct efforts. Native preachers have been there, but only infrequently. The leaven of Christianity has spread and permeated a much larger lump than we were aware of. Now there is this widespread and urgent demand for Christian instruction and Christian schools — a demand that with our present force and our present means we can meet only in a small degree. We pray the Lord of the harvest that he will send laborers into his harvest.

IN MEMORIAM.

Death has recently taken from earth two faithful missionary ladies connected with the American Board, one in China and the other in Turkey.

Mrs. Sallie (Voss) Ingram, wife of J. H. Ingram, M.D., of the North China Mission, died of pneumonia at Tung-cho, February 2, 1891. She was born at South Seavill, N. J., April 13, 1867, and was married to Dr. Ingram in September, 1887, and in the same month they together embarked for China. Rev. D. Z. Sheffield, now in this country, who had known Mrs. Ingram well in connection with her brief missionary work, writes thus of her: —

"In her early life she was a member of the Baptist church, and was a pronounced and active Christian. While engaged in teaching school she accepted the invitation of Dr. Ingram to become his life-companion, and to accompany him to China. They reached their chosen field in the autumn of 1887, and there in three years she completed her short lifework for the Master. She was gentle and generous and strong and true, with a character of transparent frankness, and with a heart overflowing with love and compassion for those who were yet ignorant of the love and compassion of Christ.

"A beautiful child, and in time a second, came to her home to gladden her mother-heart, and then the great Giver took them suddenly to himself. A third child was given, and the parents' hearts were comforted for a little in their loss;

but soon the angel of death returned, and this time the husband looked with tear-dimmed eyes upon the earthly casket, the remains of his loved one, as the spirit, already filled with the beatific vision of the joys of heaven, took its flight. Oh, that this broken alabaster box may give a sweeter perfume to the lives of those who are still permitted to stand as witnesses for Christ amid the darkness of heathenism, and that the fragrance of His life in the world may not be less, but more, because of this affliction!"

Mrs. Nancy D. Adams, wife of the Rev. Lucien H. Adams, of the Central Turkey Mission, died at Kessab, Central Turkey, February 5. Mrs. Adams's maiden name was Nancy D. Francis, and she was born at Newington, Conn., December 29, 1840. After teaching among the freedmen of the South for two years, she embarked for Turkey, April 7, 1866, going to Aintab, where she served as a teacher till her marriage to Rev. Mr. Adams, October 11, 1867. On account of her infirm health, Mr. and Mrs. Adams were constrained to return to the United States, remaining here for several years; but her ardent wish to go back led them, in February of 1890, to seek again their old home at Kessab. But the hope for recovery from physical infirmities was not realized, and after protracted suffering she fell asleep in Christ, surrounded by the people whom she had given her life to bless. Secretary N. G. Clark, who has known Mrs. Adams well, both in the United States and in her home in Turkey, gives the following testimony to her worth.

"Mrs. Adams was a woman of rare excellence and devotion as a missionary. For two years she was associated with Miss Proctor in charge of the Girls' Seminary at Aintab, and did good, faithful work in connection with that institution. But she was to find her lifework as wife and mother in a missionary household. She was to show to a people accustomed to low views of domestic life and to the moral degradation of woman, what the gospel does for the home.

"It was my privilege in 1871 to pass my first night on mission ground in the humble residence of Mr. and Mrs. Adams, then living at Tarsus. The very building bore witness to careful economy in the use of mission funds, but it was none the less homelike in all its appointments. Boxes covered with a blanket served the purpose of sofa and lounge, and the old-fashioned style of lifting the latch by a string reminded one of the early settlements in the homeland. But the cordial greeting, the supper-table, spread quite in the style of a New England farmhouse, so neat, so homelike, made me quite forget that I was in Turkey. The evening spent in recalling delightful home scenes and missionary experiences, closing with song and prayer, will never be forgotten. The next morning as we mounted our horses to go on our way, our kind hostess put up a luncheon that attested her skill in the culinary art as well as her thoughtfulness for our comfort."

Such cultured women as these of whom these words are written are doing, as teachers and in Christian homes, a work quite indispensable to the progress of the gospel in the lands where a pure Christianity is yet to be established.

Letters from the Missions.

Micronesian Mission.

FROM THE GILBERT ISLANDS.

LETTERS were received in Boston, March 26, dated at Kusaie, January 20, and a letter from Mr. Walkup dated on board the *Morning Star*, at sea, January 30. The *Star* has been greatly delayed in her voyage, first by waiting at Ponape in the autumn, to watch the progress of events there, and afterward by headwinds and strong currents which greatly impeded her trip through the Gilbert group. We are sorry to report also that an accident happened to one of her boilers, rendering it useless, and the other boiler did not give sufficient power to enable the *Star* to make the progress which had been expected. The vessel was about to commence the tour through the Marshall Islands with Dr. Pease. We have little news except from the Gilbert Islands. Mr. Channon reports that everything is progressing well on Kusaie, and speaks of himself as never in more robust health than at present. The news obtained from Ponape will be found among the editorial paragraphs. We give here Mr. Walkup's brief account of what has occurred in the Gilbert group: —

"My long visits to Apaiang and Tarawa were at critical times, and the results are most glorious and even worth a trip to Micronesia. Rev. Mr. Kaure received a warm reception from his home church at Apaiang, and the subscriptions for his support reached $300, while catechist Teraoi received a like reception at Tarawa. We ordained and left him, the people subscribing $200 for his support. The good news passed on to Marakei before we arrived there in our open boat. Marakei had been down low in intemperance and heathenism. Only a few church members remained unmoved, but we left it in quiet, with guns all delivered up, and six schools started. Clothing was in demand, instead of cartridges, rum, and tobacco. *All the islands* must have just such visits, and often. Nonouti needs another such visit as that of last year, yet the result of that visit was seen in the examination of church and schools. There are between two and three hundred wishing baptism on Pleasant Island, but I cannot think of organizing a church there until I have two weeks at the least (six weeks, it ought to be) to examine and instruct the people in real Christianity.

"It almost seems as though I ought to take passage direct for home, if the chance occurs, in order to return to care for the work of the islands the coming year. Yet I trust our visit to Makin and Butaritari will be timely. I have two teachers and one schoolboy with me.

"Over 1,000 deaths have occurred in our part of the group from measles. Mr. Kaaia reports 500 just on Tapiteuea, most of them dying without repentance, only a small percentage being even church members in revival times. I cannot believe we do our duty to these islanders by simply training some as teachers and leaving the work to them. The American and Hawaiian boards have put their hands to the plow, and I trust they will not withdraw, as the American Board did from the Hawaiian Islands."

P. S. — Since the above was in type, a telegram has been received announcing the arrival of Mr. Walkup at San Francisco.

West Central African Mission.

THE QUICKENING AT KAMONDONGO.

CHEERING letters continue to come from this mission. No allusion is made in those just received to the political disturbances, save to speak of the quiet which has followed. We have no intimation as to what the Portuguese authorities have done with the captured king of Bihé. Miss Bell, writing from Kamondongo, January 20, says: —

"You will rejoice to hear of the awaken-

ing in many hearts among us lately. We were counting over the other day how many have begun to pray within the last year. This is the number: ten girls from Mrs. Sanders's school, three women from the village, and seven from among the boys on the place. Most of these have started in the Christian life within the last month or so. There are besides these several older people at the village who say they have accepted Christ.

"The people from the village are attending the services on Sunday better than they have done any time since I came here. The attendance at Sunday-school has also increased. We have now a class for women; also, one for men. During the war our Sunday-school was broken up entirely, but since then we have had over 100 every Sunday, except two, including teachers. Last Sunday we had 131.

"The attendance at the day-schools is also very good. Mrs. Sanders has over thirty enrolled in the Girls' School, though she has seldom more than twenty or twenty-five present on any one day. So much work in the fields just now is one reason why they cannot attend better."

CHISAMBA.

Mr. and Mrs. Sanders, for the sake of rest and change, have been spending a short time with Mr. Currie at Chisamba, where the work is progressing most hopefully. Mr. Currie writes: —

"At the service Christmas morning there was scarcely standing room in our little meeting-house; while our average Sunday morning congregation is just now about sixty. There are now twenty-six boys in my school, and nearly all seem eager to learn and are making good progress.

"The first Sunday of the New Year was made glad by two young men openly taking their stand upon the side of Christ. This is the firstfruit of the kingdom reaped at this station. It is not of mushroom growth, however. The young fellows have been with me for some time past, and have evinced an eager desire to learn the truth. About the time the war broke out I paid a visit to Kamondongo, leaving the elder of the two in charge here, and on my return I found that, without any suggestions from me, he had gathered the younger boys each night and led them in worship. The two did the same thing on the occasion of my last absence from the station. Their walk and conversation have also shown the drift of their thoughts to be in the direction of Christ. Now they have openly professed themselves as his disciples. Surely we have reason to rejoice and expect good things in the near future."

A few days later, Mr. Currie added: —

"Since this was written two more young fellows have begun to take part in our prayer-meetings."

BAILUNDU.

Cheering intelligence comes from this station. Mr. Stover is in better health and is doing nearly full work. Mr. and Mrs. Cotton have entered their new house with great gladness, and Mr. Cotton sends an interesting account of a stay he made at a neighboring village, where he witnessed a native funeral service, much like that described by Mr. Woodside in the *Missionary Herald* for February. Mr. Woodside reports that his school and that of Mrs. Webster are in good condition. The relations of the missionaries to the king seem to be most amicable. The king had accused a member of Mr. Arnot's party of driving off the rains, but he seemed to be satisfied with Mr. Woodside's assurance that the English had nothing to do with the failure of the rains. Miss Clarke, writing from Bailundu, January 27, says: —

"Last Sunday we had about 100 at native service. Many women who had often promised to come were there, to our great delight. Every Tuesday, Thursday, and Saturday evenings Mrs. Webster and I go over to call on the village people. On Saturdays we invite them to the Sunday services. Mrs. Stover, too, goes over whenever she feels able.

"I am still enjoying good health and

the best of spirits — only one great wish, regarding myself, being ungratified, namely: that I were two women instead of one; this is likely to remain classed among those things unattainable.

"Can you imagine with what feelings of gladness I joined, for the first time, in the native communion service a few Sundays ago? The baptismal service preceding it was also intensely interesting. Then three, who long ago professed faith in Christ, took upon themselves covenant vows and received their new names. One of them was our house boy, Sakanjimba. His new name Arona (Aaron) is much more handy for daily use than the old one."

Eastern Turkey Mission.

RELIGIOUS AWAKENING. — SHEPIK.

MR. BROWNE, of Harpoot, in a letter the first date upon which is Arabkir, January 19, reports a most interesting work of grace in that city and in villages on the Arabkir Plain. The journey from Harpoot to Arabkir was through piercing cold, fog, snow, and rain, up and down the mountains amid slush and mud. Mr. Browne writes: —

"We left Harpoot, Wednesday, December 10. The following Sabbath we rested here in this fine large city of Arabkir, at the house of one of our deacons. My *rest* was sweetened by preaching four times in different quarters, in our two chapels. Having set things in train, I took the pastor of our large city church here with me for a tour out among the churches and villages scattered over this Arabkir Plain. Our first resting-place was Shepik, a village having about one hundred houses, a church, and a young preacher now enjoying his honeymoon. For many reasons the work here has long had but a name to live. We worked hard, some days having three daily meetings. Times of refreshing came. Old church members were greatly revived, new voices were heard in prayer and confession, and such a work opened that Miss Seymour decided to stay and work among the women, while the Arabkir pastor and I continued our tour among the other villages. When we returned, two weeks later, we had a communion service, which had been celebrated but once during the past five years; and seven new members were received, others waiting for the next season, probably at Easter. Among those whose choking confessions and prayers have profoundly moved the whole village and vicinity is the very richest, most influential and vilest man there, whose deeds and words have been the curse of the village and vicinity. When news of his conversion reached this city all refused to believe it. The deacons were sent to see. They returned and told the story with streaming eyes, and there was great joy in this city."

OTHER VILLAGES. — A HAPPY CHRISTMAS.

During the two weeks between the first and last visit at Shepik, Mr. Browne visited other villages, Dzak, Horoj, and Mashgeer; Miss Seymour remaining at Shepik. Of the journey to Dzak, Mr. Browne writes: —

"On reaching the top of the mountain a dense fog enclosed and pierced us through and through. The snow grew deeper and deeper as we advanced, and soon the path entirely disappeared and the fog shut in so we could see but a few feet ahead. Oh, the history of that day! I had five men from the village with me, as familiar with the road as with the streets of their little village, yet all were utterly unable to tell in what direction we were traveling. Suffice it to say, we all felt we had a Guide with us who would not leave us to perish there on those mountain heights, though he would teach us all our entire dependence on his leading hand. At last we found a landmark and reached our village, though entering it from a point *opposite* to that where we ought to have entered. We had meetings in Dzak, evening and morning, and pushed on to the next village."

At Aimtsik, the central village of the plain, Mr. Browne was accompanied by two pastors, two preachers, and a col-

porter. Of his experience there, he writes: —

"The memory of that blessed Sabbath and the meetings which preceded and followed will long remain in my mind. Early on that Sabbath morn people began to stream in from the neighboring villages, delicate women and their daughters *wading* through a deep, ice-cold stream to reach us. That day was almost one continuous service, the last being a praise service of *three hours*' duration. Sometimes feelings became almost uncontrollable. I saw one man leave, and following I found him pacing the roof in agony. On inquiring the reason, he said, 'To see your joy, and know I am not in it! Oh, my heart is breaking!' He with others is now singing with us, 'O happy day, that *fixed* my choice.'

"After three days of most sweet and fruitful work, then we went on to Vakshew, and thence to Aghun, where we have another church of some sixty or seventy members. Here the pastor, a dearly beloved brother, received me and all my fellow-workers with open arms and heart. From our first meeting the Spirit manifested his presence and wrought his blessed will. We had three meetings daily, two in the chapel, the last in the evening, in the largest room we could find. During all our tour, these 'neighborhood conversation meetings,' as I called them, proved of singular preciousness and value. Their informality and genuine feeling took hearts captive before they could resist the Spirit's pleas. It was not unusual to hear twenty to twenty-five prayers, and these were interspersed with at least half as many songs of one, two, or three verses each.

"I can never forget my Christmas there. The day was extremely chilling and lonesome, and I could not help my longings to be with the dear happy home circle, sharing the delight of the children, of which I have been deprived all but three times during my fifteen years in Turkey. With rather a lonely heart I went to that evening meeting. One of the preachers said, 'This is Mr. Browne's Christmas. His heart is sad and full of longing for his home and its love and joys, though he has not said so to one of us. Now let us have such a meeting as will make him forget all. Let there be joy, too, in heaven to-night because of this meeting.' Three new voices were heard and it proved one of the most delightful meetings of all. So I returned to Shepik, bringing all our helpers along, promising their peoples I would send them all back in time for the Week of Prayer. Still, if they had not been constrained by the love of Christ, they could not have consented to part with them at such an interesting time. Part of our company went on to Arabkir for the Sabbath, and part remained with me at the communion at Shepik, of which I have spoken above."

ARABKIR. — A WORK OF GRACE.

Mr. Browne and Miss Seymour returned to Arabkir on Monday, December 29, with the native pastors and preachers, in the hope of an extensive work in that city, the helpers going back better prepared for their winter's service. Though the meetings were full of interest, yet for a time the results which were looked for were not witnessed, and the helpers were compelled to leave in order to reach their homes for the Week of Prayer. During their stay daily meetings for conference and prayer were held with the preachers. These meetings proved most advantageous to them all, one of them saying that they had been to him "another seminary course." Of the condition of the Arabkir church and of what followed, Mr. Browne writes: —

"The most influential portion of this church, on the former pastor's return from America, where he went to raise funds for a fine church building, accepted his Baptist views and so became a Baptist church here, with all that means in this land. For a time it nearly ruined our work in the city, but our remaining church members have taken heart, and are now slowly gaining strength and influence. I invited this Baptist pastor and church

to unite with us in our daily morning and evening meetings during the Week of Prayer, and the invitation they cordially accepted, the two pastors and I having charge of the meetings in succession. The week passed without bringing us any special blessing, though many testified earnestly to their value. On the following week, the church resolved to continue these three daily meetings, pressing us to remain and continue our labors. And now you ask for results. To us belongs the planting and watering, and to God the increase, which he sometimes graciously allows us to see, but often garners unbeknown to us, and keeps to surprise and gladden us above.

"Contrary to our plans and expectations, we are beginning our *fourth week's* stay here with two daily meetings still. Nearly seven weeks away from home, yet God is giving us such tokens of his blessing on our work that we have not dared to leave before. We *must* leave this week (D. V.); but how can we leave these reclaimed backsliders, these quickened church members, these new converts and the work enlarging every day, without very plain indications of God's will? I am so hoarse I can scarcely speak. I have lost my appetite, am sleepless, and have nearly reached the limit of my endurance. On the other hand, the meetings were never more interesting and promising, with new voices heard almost every meeting. My subject this morning, at the largest morning meeting I have seen, was 'We have found the Messiah.' A number of new voices were heard in prayer, and three came to speak with me afterwards, with shining faces; and I send them, after a season of prayer consecrating them to Christ's service, to bring others to Christ. Perhaps I ought not to condemn our pastors, brought up in the lifeless formalities of their old Armenian Church, that they have little, if any, real conception of the need and methods of evangelistic work for bringing souls to the Saviour.

"I have so often seen a work as full of richest promise as this change after our departure and pass away, almost without fruit, that I confess to a great dread of leaving it now. Yet I feel I must leave or break down. So we are preparing prayerfully, almost tearfully, to go — leaving all with God. Two young men have just left me, after trying in vain to express their wonderful joy. This morning meeting had the very largest attendance I have seen, equal to that on the Sabbath, and this right in the midst of their Christmas festivities, which speaks of the depth of feeling. Though I feel that I must go, perhaps one of my brethren may be persuaded to come and supply my place and carry on the grand work.

"Another, the fourth delegation of church and congregation, has just come to beg us, 'if possible, to remain just one week more.' Already our hearts plead loudly for the same, and so we say: 'We leave all in God's hand and gladly accept his will.'"

Marathi Mission.

WATWAD.

Mr. Harding, of Sholapur, reports an extended tour among the villages between his station and Barsi, and thence fifty miles east into the Watwad region.

"We have never done more important work than during this tour. Our Watwad church is having a more purely indigenous growth, with less mission help, than any other church in our mission. We have but one school there this year. But three new men from that region will finish their preparatory studies in the Normal School, and begin work there in November, I hope. Besides this, we have just allowed three or four promising girls from Watwad to come here to our Girls' School, and also four bright boys from the same region are in our Station School. Mr. and Mrs. Gates are working earnestly and efficiently, but they have quite as much as they are able to do in their own large field."

PIMPARI. — A PREACHER NEEDED.

Some weeks after writing the communication which appears on another page,

Dr. Fairbank sends an account of his thirteenth encampment, which was at Pimpari. He says: —

"We became more thoroughly interested in the inquirers who live there than in any others whom it was our privilege to visit. Ten of them are asking for baptism and admission to the church. Four others, also of the Mahars, who had seemed equally in earnest, were deterred from coming out with the others by learning that a man of the Mangs, of the same village, was also ready to come out. You could appreciate the variance between the Mahars and Mangs in its prevailing influence only by many experiences.

"The most eager one for professing Christianity is a woman. She is an older sister of one of our schoolmasters. She was married to a heathen in her youth, and has lived so far away from any of the Christians and so far from those villages where there has been preaching, etc., that she has but lately become interested. Now her husband has become convinced of the truth, and they both seem to have been born again. They have a large house — much larger than any of their fellow-Mahars — and they offered me three rooms, to be used for the schoolroom and the residence of a teacher, if I would send one. Pimpari is a good centre for a circuit preacher, and I am praying for the men and the means to put both a teacher and a preacher there. How shall they learn without a teacher? There is not a reader among them. And how shall the rest hear without a preacher?"

Hong Kong Mission.

A CHINESE TEACHER CONVERTED.

MR. HAGER, under medical orders to suspend work, has left Hong Kong to return to the United States by way of Europe. Before leaving, he sent an account of a teacher of a Chinese high school who was reported to Mr. Hager by one of his colporters as interested in the truth. Mr. Hager invited this man to visit him, and he writes of him thus: —

"He had been a teacher for some twenty years, going now and then to the public examinations in order to secure the coveted degree. Though a devout Confucianist, he had contracted the habit of opium-smoking.

"Some months ago my colporter gave him a number of books on Christianity, and he immediately became interested in the truth. But as he read he found that he must give up opium and other sins. At first it seemed difficult for him to accept such revolutionary doctrines, but one by one he gave up opium-smoking, the belief in necromancy and geomancy, the worship of idols and ancestors, and then, like a little child, he seemingly accepted the truth as it is in Jesus. He not only went to church himself but tried to induce others to go. In his own way and without any particular teaching he learned to pray, which is somewhat remarkable, for the best of Chinese scholars, when they become Christians, seem unable to express their thoughts in prayer."

Mr. Hager gives some incidents which indicate the earnestness of the man and his intelligent apprehension of the truth. When asked if he were ready to give up opium forever, he replied, "I have not smoked for a month, and shall never smoke again." Mr. Hager further says of this man: —

"In his own village he is already known as one who has entered the 'Jesus Church,' but he seems to bear the ridicule with meekness and in a cheerful spirit. His position in the literary world gives him an influence over the people which I trust may be salutary in leading many souls to Christ. I was very severe in my examination, but every answer revealed the fact that he was ready to suffer all things for Christ. When we had talked for a long time we knelt in prayer and, after commending him to God, I asked him to pray, whereupon he poured forth his heart's desire in broken Chinese, but he was much better able to express him-

self than I had anticipated. And now let us pray that he may be kept by the power of God and that he may be enabled to lead his wife, his two grown-up sons, and his daughter-in-law to Christ. While in Canton he preached the gospel to his uncle and one of his sons, who is laboring in a jade-stone shop.

"For the last two or three years the missionaries have offered certain prizes to the heathen Chinese for the best essay on Christianity, and a great many Chinese from all parts of the Canton province have competed in these examinations, and several have by this means been brought to accept the gospel. This man himself wrote an essay on the subject and it was no doubt by his dwelling upon this theme that his heart became opened and he realized his need of a personal Saviour. The literati of China do not accept the doctrines of Jesus, because they have never carefully examined them in a candid spirit. Their opinion of Christ is what they have heard expressed from the enemies of the truth, and if they were to ponder the main facts of the Four Gospels they would be compelled to acknowledge that Christ was a greater teacher than even their much venerated Confucius."

Foochow Mission.

EXAMINATIONS. — GENTRY PRESENT.

MR. PEET, under date of January 28, reports that the Boys' Boarding School closed its year's work Wednesday afternoon, January 21.

"Examinations had been going on during the week, but on this afternoon a few special exercises were held for the benefit of visitors. The schoolroom was well filled with friends of the school, who seemed to be delighted with what they heard and saw. The exercises consisted of examinations in arithmetic, geography, physiology, and one native book; also, an exhibition in dumbbell practice and Indian club swinging.

"It was quite noticeable that among the Chinese present at the examinations there were some whom we do not often see in any of our gatherings — Chinese of the higher and wealthier class. I was very much pleased to see five representatives of the Anglo-Chinese school, recently opened in Foochow city under the influence of Li Hung Chang, and supported by contributions from the officials of the city. One of the five, a Mr. Ding, was one of the two managers of the school, and three were teachers. After the exercises were over I took them over the grounds and building, and they expressed themselves much pleased with the arrangement of things. They were much interested in examining a White's physiological manikin, which had been used in the physiology examination.

"Mr. Ling, our instructor in physiology, explained to them the construction of the human body, illustrating what he said by the manikin. He dwelt at some length on the subject of the circulation of the blood. One of the teachers, who, by the way, appeared the most intelligent of the party, very innocently asked if it were really true that the heart operated in the same way in a Chinaman's body as in a foreigner's, if the blood circulated in the same way, and if there were as many bones in the one body as in the other. For once, at least, a young man, educated in our mission school, was able to tell a company of his countrymen, educated in their own native schools, some things wonderfully new and hitherto unknown to them. Let us hope that these friends went away feeling that our Boys' Boarding School *does* teach some things worth knowing, and that we are trying to train up boys to be noble citizens. We hope and pray for a better feeling on the part of the gentry and wealthier people toward our schools."

North China Mission.

INQUIRERS IN THE PANG-CHUANG STATION.

MR. SMITH, of Pang-chuang, writes of visits in the districts about their station, especially at Kao T'ang. He found a large number of intelligent men who seemed

earnestly desirous of learning about Christianity. Work has been prosecuted there for nearly a year, but it is difficult to maintain preaching at the different points in this field with the present staff of laborers. There is one volunteer evangelist whose efforts have been indefatigable, so that he has neglected his own affairs to go about selling books and preaching. Mr. Smith writes: —

"At a large gathering here on the last day of November, we had reports from a wide tract of country visited this autumn by our preachers and evangelists. Three have attended large autumnal fairs in a district sixty or seventy miles to the north, where no one appears to have been working, except the Roman Catholics, who have no good name there, owing to their numerous lawsuits. We have had a very large number of patients from that district within the past year. Other helpers have attended fairs in this country, in P'ing Yuan, several in Kao T'ang, and in Hsia Chin. While the number of books sold is not so great as in years when the crops have been better, it was the unanimous testimony that there never were so many people who would listen with so much willingness or for such a length of time as now. The preachers were sometimes quite worn out, and utterly appalled to hear that fresh instalments of 'inquirers' had arrived at their inn, after the long day on the fair ground was over. Readiness to listen does not indeed of itself imply all that one unacquainted with the Chinese might infer from it, but it does mark a decided change from the attitude of the people in past years. And the wider is our experience, the more we find this readiness to be the prevailing state of things.

"On the last day of November, when we had one of the large gatherings (called a 'general meeting'), in the afternoon we had reports from nine different persons, and of these but three are in mission employ; the others are volunteers, who get nothing for their work, except that their expenses are paid from the native contribution. One of these is a man who has not yet been baptized, but who went off for about a month selling books, getting his living from the people to whom he preached, in a way which is rather a mystery to the rest of us.

"There have been but few baptisms during the year, as we are cautious about receiving members hastily, but there are a good number of applicants, who will be heard from later. There has been an unusually large number of deaths this year, and an epidemic resembling the 'grippe,' is very prevalent, and sometimes fatal. The attendance at the dispensary and hospital continues large, and owing to the zeal of an old preacher, who is a kind of 'post-chaplain,' the sale of books day by day in the dispensary is much in excess of all those sold at the great fairs, where there are thousands of auditors, most of whom are, however, ashamed to come forward and make a purchase, though they will listen with a crowd.

"We are sorry to hear, by the last messenger from Lin Ch'ing, that our friends of the Canadian Presbyterian Mission have met with an unpleasant reception at the market-town of Ch'u Wang, in Honan, whither they were intending to remove this autumn, and to which they had taken some of their furniture. A band of thirty men, said to be in the employ of the 'gentry,' made a raid upon the premises and carried off everything! One of the missionaries has gone to Tientsin to get the case before the British consul. I hear from Chi-nan-fu, the capital of the province, that at the recent meeting of the American Presbyterian Mission of Shantung, 450 baptisms were reported during the past year, and about 1,500 'inquirers' on the lists."

PROGRESS IN AND AROUND PEKING.

Mr. Ament, writing from Peking, January 16, speaks of the Week of Prayer as having proved a great blessing. The holding of union meetings is almost impossible, as no church will contain half those who wish to attend. Of the prosperous work of the year within the city and in the outstations, Mr. Ament says: —

"The south chapel reports 39 baptisms (including 13 schoolgirls), and my north chapel reports 33 baptisms, being a net gain of 28 adults. But in my country field the outlook is still more encouraging. At Cho-chou, after years of effort, we have now succeeded in securing satisfactory premises in a good location. The papers are in my possession giving a clear title back for more than a hundred years. In Liang Hsiang, where there is one of the graduates of the Tung-cho School, the work has developed in a most unexpected and delightful manner. For years the place has given no indications of spiritual life, having only one or two families of Christians and hampered by an excommunicated member most virulent in his hate. The most horrible stories of foreigners and Christians were told and believed. The foreigner was studiously avoided. The place seemed hopeless. When the young helper went there I was so afraid that he would not have enough to keep him busy, it was stipulated that he should teach the few boys of the Christians there. The people were astonished to find that this Christian family lived like other people, ate, drank, and slept as others did. The ice was broken. At the present time the helper is busy night and day, so that he writes to me he must have some one to help him, and also he must be relieved of the school. Nine men and six women have been in Peking for the last several weeks studying most diligently and making most commendable progress. Now that they are about to return to their homes, they beg that, before doing so, they may be baptized. Without doubt in the next two or three months forty people will be received to the church in that village. As the little school has outgrown its narrow quarters, a well-to-do farmer (only a few months ago a most violent opponent) comes forward and offers a large room for that purpose, free of rent. The village has a population of about 300 people, and it is claimed that half of them are believers in the truth. The work is spreading into other villages. The people thus far who have manifested an interest are the sober, serious members of the community, reliable men and women who are good material to weave into church members. It is not well to make predictions about the stability of anything in China. It takes but a day to change the whole aspect. Pray that this work may be stable, take root and be fruitful."

THE WEEK OF PRAYER AT KALGAN.

Mr. Williams, writing from Kalgan, January 24, says: —

"We have had a good Week of Prayer. Two of our helpers from Yü-cho and Shi-ho-ying came to be with us, and were much benefited. There are about 20 in the Boys' Boarding School, 12 in Girls', and 30 in the station class. There are about 20 in the day-school for boys at the Upper City. This shows that we have many scholars in our congregation. Many of these rose for prayers last week. To-day at our meeting over 20 gave in their names as wishing to be Christians, some of whom may unite with the church in two weeks. Our personal teacher, who has been with us only this year, is one of the number. Last summer the teacher of the boys' day-school united. So we rejoice and hope that other stations are likewise prospered. Our two daughters and Mr. Roberts's oldest son will be received into the church also."

OUT-STATIONS OF PAO-TING-FU.

Dr. Merritt sends the following cheering intelligence under date of January 8:

"I have made three short trips into the country, where I find most interesting development and growth. The most notable place is Wang-tu, about thirty miles from here, which has entirely grown within the past year. In a former letter I mentioned the opening here as unusual, as people of literary rank were interested. I spent four days in visiting this place, and was received by brother Kao, who is located there, being supported by contributions from friends of Mr. Fraser's. I found him working hard and very happy in his work. He has morning and evening prayers with about twenty who gather

not only to pray but to learn of the doctrine. Several villages in this locality have now praying people and the number of really interested is very large. Five or six persons, with the literary degree of what would closely resemble our B.A., have received baptism. One of these has gone to Tung-cho to assist Mr. Goodrich in translation work. One evening at this place eleven different persons led in prayer. This, where about one year ago there was not one interested in the truth, is surely the work of the Spirit.

"Members of the station class, which numbers 36, bring us word of great interest from other sources. At Chao-cho several literary persons are interested. We have several Christians at this place, and had we the force to send them a helper, much fruit would undoubtedly be the result. Oh, that the Lord would send us helpers to shepherd these weak but earnest brethren struggling for light! It saddens me to think of this noble work being left in charge of a physician whose time is occupied with medical and secular things to such an extent that he cannot meet these crying needs.

"The medical work is the largest since my arrival, and the year closes with a record of 12,426 patients or visits at the hospital alone. To this record must be added a large number seen while on tours, at private houses, and also a large number seen by Dr. Murdock before her return to America in the spring of 1890.

"During the year 40 have been baptized and a much larger number have joined the Christian congregation. On Sunday, January 4, six were baptized and ten joined the congregation. We have distributed from our bookroom and by colporters 10,213 Bibles, Testaments, tracts, etc., during the year. Thus in spite of a crippled condition 'the Lord has been with us and blessed us,' and we thank him that we have been able to add our little to the great amount that is being done in the Master's vineyard."

THE ATTITUDE OF CHINESE SCHOLARS.

Mr. Perkins, of Lin Ching, gives the following interesting description of the method of approaching the members of the literary class with whom they come in contact: —

"The scholars of the four districts that centre in Lin Ching have been here for their examination, and we have also had ours, they becoming the examiners.

"Of the 1,200 or more who came into town probably not less than 1,000 have also come to our compound. They came in squads of from ten to twenty, and when my study overflowed we adjourned to the chapel. Pretty much the same questions have to be answered for each delegation, and a nervous person would no doubt find it very exhausting work, and almost any one is very glad to turn over a part of the work of talking to a native assistant. In answer to the question, 'Do you have examinations?' I generally try to make them understand that in *our* humble country our boys and girls are examined on subjects of which, as they know, they, the Chinese, are altogether ignorant, such as geography and astronomy.

"When these men come to us, we, being on our own field, can talk to them somewhat more plainly than otherwise. The average Chinese scholar walks, mentally, 'on stilts,' and to facilitate our intercourse with him we try to saw off his legs, that he may be able to come to a 'realizing sense' of his natural shortness of stature. This operation is accomplished quite as much by what he sees in the foreigner's study as by what he hears there.

"For the first time in his life, probably, he sets foot on a board floor and looks out of a glass window. Here are books, with paper so strong that it can be printed on both sides, and pens of steel, that do not have to be drawn down into shape for every fifth word. That strange thing in the corner is said to be a stove, but as its smoke does not pour itself into the room he must make a close examination. A few maps and charts all contribute to his feeling of unsteadiness, and to the question of the barbarian, intended to bring out his honorable name, he probably re-

plies with words intended to reveal his humble residence. After a few explanations to the effect that the foreign teacher does not use an interpreter but speaks a partially intelligible corruption of his own smooth village dialect, he is ready to listen to a few remarks whose main purpose is the establishing of friendly relations, but also directed by the idea of showing him that very likely there are several heavens beyond that one to which he has already attained. As to *things*, he is already sure of this. As to *thoughts*, he perhaps begins to be persuaded also.

"But we cannot take him much farther at the first sitting, for when we come to the things of the *soul* we find that there is between us a wide, wide gulf, so that 'none may pass over from thence to us,' until after the making of a sort of cable bridge out of those thoughts and feelings held in common. Our scholar never, probably, had any intimations of immortality, or if he had they faded out long ago. Officialdom is the one heaven for which he longs, and as he probably has a number of souls he would gladly exchange one, or probably all of them, for it.

"But before Christianity has taken anything like a firm hold on this nation we expect to see many of this great scholar class seeking first the kingdom of God. But how shall they seek that of which they have not so much as suspected the existence? Hence our great work to-day, and I fear for many days to come, is the teaching and preaching of very primary truths."

Japan Mission.

TSU.

In reference to the disturbances at this station, reported in Mr. White's letter printed last month, Miss Gardner writes, under date of February 4: —

"The disturbance in the Sabbath evening services has continued until last Sabbath, when the plan of giving tickets to those who wished to hear was tried. It seemed to work pretty well, although the congregation was restless. Mr. White came full of enthusiasm, and I have felt much sympathy for him because of the cool reception he received from a number, not all, of the Christians. Not that they had anything against him, but they were in a cold state spiritually, and felt very little interest. He, however, is doing good, faithful work, and I trust laying good foundations for his future work.

"The work in the out-stations is more interesting just now than the Tsu work. We are living in Japanese houses, but are pretty comfortable. Mr. White is building his new house, while I shall continue to live in a native house until I have a companion."

THE CARE OF THE CHURCHES.

Mr. O. H. Gulick, of Kumamoto, reports very briefly the amount of touring done by him within three months, closing in December last: —

"In October, accompanied by Mrs. Gulick and my sister Julia, I visited southern Higo and Satsuma, calling at nine points south of Kumamoto, where we have either a church or a preaching place, an evangelist or a larger or smaller company of Christian people.

"Early in November, accompanied by a helper, I made a short visit to Fukuōka, calling at our intermediate stations of Omuta and Wataze.

"On the tenth of November, accompanied by my helper, I set off for Hiuga, taking a direct route that I had not traveled before, leading due east over the mountains. Failing to secure horses, we walked two successive days over the mountains, the most of the time in the rain. The first day I walked twenty-five miles over mountains in continuous rain. The next day I walked fifteen miles. This was hard work. We visited the three points, Mimitsu, Takanabe, and Miyazaki, in Hiuga, where we have work or workers. On November 25 I visited Yamaga, Higo, seventeen miles away, where we have an evangelist.

"On December 5 Mrs. Gulick and I left Kumamoto, and spending the Sab-

bath, the 7th, in Fukuōka, sailed thence on the 8th for Osaka, where we waited one week for renewal of our passports and permission to return to Kiushiu. We were brought to Osaka solely by the exigencies of the passport system.

"The work in our out-stations, which occupies so much of my attention, does not now present any marked features. The curiosity which attracts some to hear the foreigner speak abates as his visits become more frequent. Wherever steady work is maintained by an evangelist there candidates for baptism come forward. But the number of admissions to the churches will be fewer than in past years."

Notes from the Wide Field.

PALESTINE.

THE principal missionary work in Palestine is done by the English Church Missionary Society, which has a European force consisting of 9 ordained, 3 lay, and 7 female missionaries. The native clergy number 8, with a total of 72 lay helpers. The stations are Jerusalem, Jaffa, Gaza, Nâblous, Nazareth, and one east of the Jordan. The number of baptized is 1,428, of whom 455 are communicants. A little over 2,000 pupils are in the schools. The Society for Promoting Christianity among the Jews also has stations at Jerusalem, Jaffa, and Safed, with a force of four ordained missionaries and several assistants, about twenty of whom are Christian Israelites. While Palestine naturally has a great attraction for all classes of Christian workers, and several minor independent missions are prosecuted there, it is one of the most difficult fields in which to operate. The Convener of the Jewish Committee of the Free Church of Scotland says: "A grave discouragement to Christian workers in Palestine is that it has attracted and is attracting to itself many spiritual eccentrics who surround earnest Christianity with disastrous, and sometimes with ridiculous, associations. The Holy Land has a strange, mystic charm for many sorts of romantic souls, from Lady Hester Stanhope to Israel Pick and the American Adventists."

INDIA.

AMONG THE LEPERS. — We have heretofore referred to the Leper Asylum at Almora, under the care of the London Missionary Society. The *Chronicle* for March contains a letter from Mr. Bulloch reporting a deeply interesting day at the asylum, in December last, when eight lepers received baptism. These candidates had been kept back for some time in order to give clear assurance that they understood the gospel and had accepted Christ. Mr. Bulloch says that one poor fellow, Mangaluwa, who came up for baptism, was so helpless that he could not get to the asylum chapel; but another Christian leper, who is not so helpless, offered to carry him there, so that he might be baptized with the others and not all alone in his barrack-room. Mr. Bulloch says that it was "a most touching sight to see Bijna hobbling along (for his own feet are toeless) with his friend Mangaluwa on his back. Just behind them was another group of three, two of whom were helping a third one between them and taking him to the house of prayer. Another poor creature was painfully crawling along on all fours, and obliged every few steps to call a halt in order to get relief; for besides being terribly crippled he was suffering from asthma, a disease which often accompanies leprosy." The most intense interest was shown by all present, both in the singing and in the message of the gospel which was preached. After this baptismal service thirty-three communicants came to the Lord's table. It was an extraordinary sight. So leprous were many of the communicants that they could not take the bread in their hands, for they had no hands, but with the stumps of their arms they held up a portion of their body-cloth

to receive the bread, and thus put it in their mouths. Of course they could not pass the cup, but the wine was poured into their open mouths. There are at present in the asylum 112 inmates, of whom 79 are Christians, all brought to Christ since entering the asylum. A new remedy, recommended by eminent physicians and supplied by the government, is now being tried upon special patients, and the hope is expressed that if it does not remove the disease it may mitigate the terrible aspects of it.

Methodist Conference in Northern India. — The report of this conference for the past year is most cheering. There have been added to the churches 980 full members and 2,935 probationers. There were 1,256 adult baptisms. The number of scholars in the Sunday-school has increased over 3,000, making the present number 28,400. *The Harvest Field* reports that the mission is embarrassed by its very success, for the large ingathering requires a large addition to the native pastorate, while the funds do not increase proportionately.

FIJI.

The latest report concerning the religious condition of this group covers the year 1889. The total area of the group is about the same as that of the State of Massachusetts. There is a European population of about 2,000, while the natives, including other Polynesians and Indian emigrants, number 123,000. Of this native population, 103,775 worship in the churches of the Wesleyan Mission, while 10,302 attend Roman Catholic churches. The Wesleyan Mission has 10 European missionaries and 72 native ministers, 49 catechists, 1,838 local preachers, and 1,095 teachers; these laboring in connection with 909 churches and 414 other preaching places. In the schools of the Wesleyan mission are 40,667 children. The Roman Catholic mission has 18 European ministers, with 148 native teachers and 76 native churches and chapels. Aside from the 18 Roman Catholic priests there are 3 lay Europeans and 14 female Europeans. It is interesting to notice that the total value of exports from Fiji for the year 1889 amounted to $1,821,000, while the imports were $945,000. Is there any one who believes that there would be such a record of prosperity for these islands had it not been for the preaching of the gospel therein?

NEW GUINEA.

A Remarkable Contribution. — Mr. Abel, of the London Missionary Society, describes a meeting recently held at Port Moresby, New Guinea, the sole object of which was to make a collection for the London Society. Mr. Abel remarks that in some parts of the world it would not be the best way to secure a large audience to make the announcement that it was solely for the purpose of taking a collection, but in this case 500 people assembled for no other purpose, coming in their canoes from various stations along the coast. Mr. Abel describes the congregation as a most extraordinary one. "They have a convenient way of folding up their legs and then sitting on top of them, and this economizes space by doing away with the necessity for chairs. They can remain seated in this cramped position for an hour or two, apparently without the slightest inconvenience. Upon this occasion the floor was almost entirely occupied with an attentive, and certainly interesting, audience. I have never faced such a congregation before. Towards the front the people were simply but decently dressed. Many of them were young men and young women who are being trained for native teachers in the mission school. You had only to look a few yards behind them to see the naked savage sitting almost motionless, and looking just a little hideous in his grotesque ornamentation. To look from one man to another was to see what has been done and what can be done for these people by the gospel of Christ." After the singing of some hymns and the reading of the Scriptures the object of the meeting was explained and the collection taken. Few of the people had any money

and they must give of such as they had; and so they brought 325 spears, many of them over twelve feet long, 65 shell armlets, 92 bows, 180 arrows, besides shields, drums, necklaces and other ornaments, and cash. The whole value of the collection, including what came from missionaries and native teachers, was $151.12. This was a remarkable offering in a mission commenced seventeen years ago among fierce cannibals.

MEXICO.

Evangelical Literature. — *The Church at Home and Abroad* gives some interesting facts in reference to the work of the press in Mexico. It is said that less than one fifth of the entire population of Mexico can read, even imperfectly, and not one in ten can write. Where such ignorance prevails it is not surprising to find that there are but 230 periodicals of all kinds published in a population of ten millions, and that the subscription list to all the daily papers is but 25,000. "Six well-established evangelical papers are issued by the several Protestant missions, besides some smaller ones having a rather precarious existence. The leading ones are *El Faro* (The Lighthouse) of our own [Presbyterian] mission, with a circulation of 3,000; and *El Abogado Cristiano Ilustrado* of the Methodist Church North, having a circulation of 3,000. Both are illustrated papers and treat of a wide range of topics, having in view the dissemination of evangelical truth. *El Faro*, for example, devotes a column to prayer-meeting topics, another to the Sunday-school lesson, another to missionary intelligence of the world, besides treating of social and other subjects of special interest to Mexico. The last page is devoted to the children. In addition to these religious papers, the mission presses are busy issuing Sunday-school lesson helps and an increasing number of valuable books, the beginning of a more permanent religious literature in Mexico." To these Christian papers might well be added the name of *El Testigo*, issued at Guadalajara by the mission of the American Board.

AFRICA.

Bible Work in Nyasaland. — *The Free Church of Scotland Monthly* describes the six principal languages of Nyasaland in which the missionary operations of that Church are carried on, and in which some literature has been provided. They are the following: (1) Nyanja. This is the language of the lake region, spoken on the Lower Zambesi and the Shiré rivers, and in use by the Livingstonia, Universities', and Blantyre missions and by the African Lakes Company. Sixteen publications, including dictionary, grammar, and the New Testament, hymnbooks, and readers, have been issued in this dialect. (2) Tonga. This is the language of a numerous people living on the west shore of the lake around Bandawé. It is expected that this language will give place to the Nyanja. There are four publications. (3) Wanda. Spoken by the people on the line of the Stevenson Road between Nyasa and Tanganyika. Six works have been brought out in this language. (4) Nkondè. Spoken by the tribe at the northern end of the lake. Mark's Gospel, hymns, and a dictionary, with grammatical notes, have been issued in this tongue. (5) Ngoni. This is the tribe that came northward from Zululand, though the language is not pure Zulu. Mr. Wilder, of Natal, informs us that he was able to converse in the Zulu tongue with Dr. Elmslie, the Scotch missionary among the Ngoni. There are ten works in this Ngoni language now printed. (6) Tumbuka. This is spoken by a numerous tribe in Ngoniland under Mombera's rule, but not adopting the Ngoni language. Two works have already been printed, and a dictionary is in course of preparation.

ARABIA.

It will be remembered that the Honorable and Reverend Ion Keith-Falconer, some years since, established, in connection with the Free Church of Scotland, a new mission among the Arabs, making Aden his headquarters. His lamented death sadly

interfered with the prosperity of the mission. Just now, however, a German of the Lutheran church, Rev. Mr. Grote, has been inspired by the published life of Mr. Keith-Falconer to undertake a mission among the Towara tribe of Bedouin around Mount Sinai. He has traveled in the Sinaitic peninsula, and has familiarized himself with the language of these Bedouin. He goes forth as a private missionary, but with funds obtained within the Free Church of Scotland.

Miscellany.

BIBLIOGRAPHICAL.

Congo Recollections. Edited from notes and conversations of missionaries. By Mrs. H. Grattan Guinness. London: Hodder & Stoughton. pp. 115.

Mrs. Guinness has a remarkable tact in the preparation of attractive as well as instructive literature in regard to missions. The booklet with the above title is issued in beautiful form and well illustrated, and presents some striking incidents related by missionaries on the Congo, especially those connected with what was known as the Livingstonia Mission, but now transferred to the American Baptist Missionary Union, and to the Balolo Mission, which is still under the auspices of the East London Institute for Home and Foreign Missions.

BOOKS RECEIVED.

Isaac and Jacob: their Lives and Times. By George Rawlinson, M.A., F.R.G.S. New York: Anson D. F. Randolph & Co., 38 West 23d Street.

Our Father's Kingdom. By Julius H. Seelye. A Baccalaureate Discourse. New York: A. D. F. Randolph & Co., 38 West 23d Street. Paper, 30 cents.

A Characteristic of Modern Life. Five Essays. By the author of "Recreations of a Country Parson." "The great characteristic of modern life is worry." New York: A. D. F. Randolph & Co.

The Drift of the Young Men with Relation to the Churches. By Rev. C. F. Harrington, D.D. Boston and Chicago: Congregational Sunday-School and Publishing Society. Paper covers, 15 cents.

Are They Not Safe with Him? By Professor Henr Drummond. New York: A. D. F. Randolph & Co. Paper, 25 cents.

Notes for the Month.

Special Topic for Prayer.

For the missionaries who are perplexed and distressed by reason of the inadequacy of the supplies for the carrying on of work now in hand and for entering new and promising fields of labor; that they may not be overborne by their anxieties; that they may be guided in the plans formed to meet the exigencies; and that God would supply their needs so that his work may not be hindered.

Departures.

March 28. From Boston, Rev. Richard Winsor, returning to the Marathi Mission.

April 2. From San Francisco, Miss H. Frances Parmelee, returning to, and Miss Alice P. Adams, to join, the Japan Mission. Miss Adams goes out under the Woman's Board of Missions, Boston, and Miss Parmelee under the Woman's Board of Missions of the Interior.

April 11. From Boston, Miss Martha J. Gleason, returning to the Western Turkey Mission; also, Miss Arma A. Smith, who goes to Constantinople for temporary service in the College for Girls.

Arrivals in the United States.

April 6. At Boston, Rev. Robert Humphrey and wife, of the Madura Mission.

March 30. At San Francisco, Rev. A. C. Walkup, of the Micronesian Mission.

Deaths.

March 17. At Holliston, Mass., Rev. Edward N. Dyer, aged forty. Mr. Dyer was for eight years in the Hawaiian Islands as principal of the Girls' Seminary at Kohala, and as

superintendent of schools in that district. He was ordained at Kohala, and returning to the United States, was for a time pastor in California. Failing health constrained him to come to Massachusetts, and, after a lingering sickness, he died. He was a faithful and able man, devoted to his Master's service.

April 8. At Springfield, Mass., Rev. Luther H. Gulick, M.D. Notice of Dr. Gulick will appear in our next number.

By a typographical error, the age of Mrs. S. D. Stoddard, whose death was chronicled in the *Herald* of last month, was given as eighty instead of, as it should have been, seventy years.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Picture preaching in India. (Page 193.)
2. How retrenchment works in the missions. (Page 190.)
3. A Chinese convert. (Page 202.)
4. Growth at Peking and vicinity. (Page 204.)
5. Among lepers in India. (Page 208.)
6. A contribution in New Guinea. (Page 209.)
7. Progress in West Central Africa. (Page 197.)
8. A religious awakening in Eastern Turkey. (Page 199.)

Donations Received in March.

MAINE.

Cumberland county.			
Falmouth, 2d Cong. ch.	22 18		
Portland, 2d Cong. ch. and so. (of which 300 from Wm. W. Thomas, to const. JAMES MCDOWELL, CHARLES A. KENNARD, and SAMUEL O. CARRUTHERS, H. M.), 600; Seamen's Bethel ch., 38.74; Three friends, Bethel ch., 25,	663 74	—685 92	
Hancock county.			
Bucksport, Elm-st. Cong. ch.		57 68	
Kennebec county.			
Augusta, James W. Bradbury, for Japan,		150 00	
Penobscot county.			
Bangor, 1st Cong. ch. and so., 56.09; Hammond-st. ch., 25.60,	81 69		
Hampden, Cong. ch. and so.	26 26	—107 95	
Piscataquis county.			
Dexter, Rev. Edwin C. Brown,	2 00		
Monson, Rev. R. W. Emerson,	10 00	—12 00	
Somerset county.			
Norridgewock, Cong. ch. and so.		34 00	
Union Conf. of Churches.			
Albany, J. H. Lovejoy,		5 00	
Waldo county.			
Searsport, 1st Cong. ch.		23 75	
Washington county.			
Dennysville, Peter E. Vose,	7 05		
Machias, Centre-st. Cong. ch.	5 00	—12 05	
York county.			
Alfred, Cong. ch. and so.	16 13		
Wells, 2d Cong. ch.	12 00		
West Newfield, Cong. ch. and so.	16 70	—44 83	
——, ——		100 00	
		1,233 18	
Legacies. — Yarmouth, Rev. Amasa Loring, by F. Southworth, Ex'r,		300 00	
		1,533 18	

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.			
Gilsum, Cong. ch. and so.	9 00		
Hinsdale, Cong. ch. and so.	17 05		
Jaffrey, Cong. ch. and so.	4 26		
Marlboro, Cong. ch. and so.	15 41		
Rindge, Cong. ch. and so.	12 90		
Roxbury, Brigham Nims,	20 00		
Swanzey, Cong. ch. and so.	8 05		
Troy, Cong. ch. and so.	10 00	—96 67	
Coös county.			
Berlin, 1st Cong. ch.	10 00		
Dalton, Cong. ch. and so.	5 00	—15 00	
Grafton county.			
Bath, Cong. ch. and so.	8 31		
Groton, Parker Blood,	5 00		
Lyme, Cong. ch. and so.	50 00	—63 31	
Hillsboro county.			
Amherst, Extra,	12 50		
Manchester, South Main-st. Cong. ch., 18; C. B. Southworth, 25,	43 00		
Mason, Rev. D. Goodwin, 10; Miss L. E. Goodwin, 5; both for Japan,	15 00		
Nashua, Pilgrim ch., 80; S. C. Bartlett, Jr., 11,	91 00		
Wilton, 2d Cong. ch. and so.	33 00	—194 50	
Merrimac county.			
Concord, 1st Cong. ch., to const. THOMAS M. LANG, H. M., 110; A friend, 5,	115 00		
Warner, Mrs. R. W. Sargent and family,	5 00		
Webster, 1st Cong. ch., to const. Rev. CHARLES E. GORDON, H. M.	54 32	—174 32	
Rockingham county.			
Atkinson, Cong. ch. and so., 10.75; E. F. Shannon, 8,	18 75		
Auburn, Cong. ch. and so.	7 00		
Brentwood, Cong. ch. and so.	4 00		
Candia, A friend,	2 00		
Exeter, Y. P. S. C. E. of 1st Cong. ch., for preacher in Marathi,	60 00		
North Hampton, Cong. ch. and so.	15 68		
Salem, Cong. ch. and so.	3 10	—110 53	
Strafford county.			
Centre Harbor, Cong. ch. and so.		4 00	
Sullivan county.			
Charlestown, Cong. ch.		10 40	
		668 73	
Legacies. — Walpole, Rev. Thomas Bellows, by J. W. Knight, Ex'r, in part,		2,000 00	
		2,668 73	

VERMONT.

Bennington county.
Bennington, 1st Cong. ch. and so. 27 80
Manchester, A friend, 5 00——32 80
Caledonia county.
East Hardwick, Cong. ch. and so. 39 43
St. Johnsbury, North Cong. ch. 32 00——71 43
Chittenden county.
Essex, Two friends, 1 50
Orange county.
Brookfield, 1st Cong. ch., 11.65; 2d Cong. ch., 19: Rev. and Mrs. Charles H. Morse, thank-offering for Japan, 5, 35 65
Vershire, Cong. ch. and so. 16 00——51 65
Orleans county.
Barton, Cong. ch. and so. 15 37
Newport, 1st Cong. ch. 20 70——36 07
Rutland county.
Benson, ———, 5 00
Brandon, Cong. ch. and so. 14 73
Clarendon, Cong. ch. and so. 8 66
Pittsfield, Cong. ch. and so. 10 00
West Pawlet, Welsh Cong. ch. 5 00
West Rutland, Mrs. Chauncey T. Gorham, 5; Charity M. Gorham, 5, 10 00——53 39
Washington county.
Montpelier, Bethany Cong. ch. 76 33
Waitsfield, Cong. ch. and so. 4 00——80 33
Windham county.
Bellows Falls, 1st Cong. ch. and so. 87 90
Putney, One-cent-a-day Band, 12 64
West Brattleboro, Cong. ch. and so. 62 00
Westminster West, Rev. A. Stevens, for Japan, 5 00
Windham, Cong. ch., of which 1 from Banks fund, 43 25——210 79
Windsor county.
North Pomfret, Cong. ch. and so. 7 30
———, B. M. G. 5 00
550 26

MASSACHUSETTS.

Barnstable county.
Harwich, Cong ch. 26 09
Sandwich, Cong. ch. 20 61——46 70
Berkshire county.
Pittsfield, A friend, for Japan, 100 00
Stockbridge, A lady friend, 5 00
Williamstown, College Chapel and Church, 653 35——758 35
Bristol county.
Easton, Cong. ch. and so. 33 00
Mansfield, Cong. ch. and so. 10 14
Raynham, 1st Cong. ch. and so. 28 07
Taunton, Trin. Cong. ch., add'l to 200, ack'd last mo. 6 79——78 00
Brookfield Association.
Charlton, Cong. ch. and so. 4 60
Gilbertville, Cong. ch. 21 12
New Braintree, Cong. ch. and so. 60 75
North Brookfield, 1st Cong. ch. and so. (of which 6.75 for India), 62 65——149 12
Essex county.
Andover, South Cong. ch., 108.10; West Cong. ch., 50; Chapel ch., add'l, 10; Abbott Academy, 14; E. L. P., for Japan, 2, 184 10
Lawrence, Samuel White, 30 00——214 10
Essex county, North.
Bradford, Mrs. Warren Ordway, to const. Miss GRACE H. KIMBALL, H. M. 100 00
Haverhill, Sarah N. Kittredge, 15 00
Ipswich, 1st Cong. ch. 40 00
Newburyport, Bellevue Cong. ch., 188.73; Belleville, P. H., 10, 198 73——353 73
Essex county, South.
Beverly, Dane-st. Cong. ch., 149.23; m. c., 9.26; Washington-st. Cong. ch., extra, 13.50, 171 99
Danvers, Maple-st. ch. 96 28
Ipswich, South Cong. ch. 30 00
Lynn, Rev. Dr. E. Russell, 20; Two members of North ch., 8, 28 00
Salem, Tabernacle Cong. ch. 103 35
Wenham, Cong. ch. and so. 9 75——439 37
Franklin co. Aux. Society. Albert M. Gleason, Tr.
East Charlemont, Cong. ch. and so. 18 50
Mount Hermon, Students, 12 00
North Orange, Cong. ch. and so. 3 56——34 06
Hampden county Aux. Society.
Chester, 2d Cong. ch. and so. 8 47
Mittineague, Cong. ch. and so. 8 50
Monson, Cong. ch. and so. 50 00
Southwick, Cong. ch. 5 00
Springfield, Olivet ch., 49; Memorial ch., 19.10; South ch., for Jaffna, 5, 73 10——145 07
Hampshire county.
Amherst, North Cong. ch. and so., to const. Rev. EBER W. GAYLORD, H. M. 50 00
Chesterfield, Cong. ch. and so. 10 00
Enfield, Cong. ch. and Sab. sch. 91 14
Florence, Cong. ch. and so. 58 68
Granby, Cong. ch. and so. 25 00
Hadley, 1st Cong. ch. 36 28
North Amherst, Mrs. Ellen E. Fisher, 5 00
North Hadley, Cong. ch. and so. 18 22
South Hadley, 1st Cong. ch., 24; John Gaylord, 20, 44 00
Westhampton, Cong. ch. and so. 34 94——373 26
Middlesex county.
Arlington, Rev. R. B. Howard, 1 00
Cambridge, North-ave. Cong. ch., to const. Rev. F. H. SMITH, H. M., 630.20; A friend, 25; S. K. Sparrow, 5; Miss Tufts, 2, 662 20
Cambridgeport, Pilgrim ch. and so. 168 80
Linden, Union Cong. ch. 10 56
Melrose Highlands, Rev. F. N. Greely, 3 00
Natick, Miss M. A. Stevens, 10 00
Newton, Eliot ch. 225 00
Newton Centre, 1st ch., special coll., in part, 175 00
Newton Highlands. H. A. Pike, 25 00
Somerville, Prospect Hill ch., to const. H. W. KIBBE, H. M. 109 29
South Framingham, Grace Cong. ch. 433 31
Tewksbury, Cong. ch. and so. 35 01
West Medford, Cong. ch. and so. 8 25--1,866 42
Middlesex Union.
Acton, Cong. ch. and so. 5 00
Groton, Cong. ch. and so., of which 10 from Mrs. Miles Spaulding, for native preacher in India, 165 22——170 22
Norfolk county.
Brookline, Harvard Cong. ch. 275 21
Dedham, Cong. ch., of which 5.57 for Mexico, 17.62; Mrs. S. B. Crehore, add'l, 5, 22 62
Holbrook, Winthrop Cong. ch. 41 14
Hyde Park, 1st Cong. ch. 162 06
Quincy, Evang. Cong. ch. 9 00
Randolph, Easter offering, 50 00
So. Walpole, Missionary, 2 00
So. Weymouth, Union ch. 17 85
Wellesley, M. A. Chase, 15 00——594 88
Old Colony Auxiliary.
New Bedford, Josephine B. Stuart, 10 00
Plymouth county.
Bridgewater, Scotland ch., C. End. Soc., for the Boys' sch., Okayama, 12 00
Brockton, 1st Cong. ch., to const. EMBERT HOWARD, H. M. 117 00
Campello, South Cong. ch., 100; A friend, 28; Rev. M. H. Swift, 5, 133 00
Halifax, Cong. ch. and so. 6 01
Kingston, Mayflower Cong. ch. 21 00
Marion, S. D. Hadley, 10 00
Middleboro, 1st Cong. ch. 20 63
Plymouth, A friend, 1 00--320 64
Suffolk county.
Boston, Old South ch., 4,975.44; Park-st. ch., 1,667.80; 2d Cong. ch. (Dorchester), 626.60; Immanuel ch., 167.69; Allston ch., 56.86; Eliot ch. (Roxbury), 35; Central ch. (Jamaica Plain), 25.52; Walnut-ave. ch., 25; Union ch.,

Louisa J. Brown, 25; Mt. Vernon ch., 25; do., Miss C. E. Townsend, 1; Berkeley Temple, m. c., 15.35; Pilgrim ch. (Dorchester), for Mexico, 5; Shawmut ch., 5; C. B. Botsford, 100; A friend, to const. Mrs. L. R. Alcott, H. M., 100; D., 6; A friend, for Kyōto, 2, 7,864 26
Chelsea, 1st Cong. ch. and so. 27 00—7,891 26
Worcester county, North.
Hubbardston, A friend, 20 00
Royalston, 1st Cong. ch., m. c., 7 05—27 05
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Auburn, Cong. ch. and so. 54 45
Berlin, Y. P. S. C. E. of Cong. ch. 5 00
Clinton, 1st Evang. ch. 44 18
East Douglas, Cong. ch. and so. 114 17
Holden, Cong. ch. and so. 17 00
Shrewsbury Cong. ch. and so. 15 00
Worcester, Plymouth Cong. ch., to const. Jehiel Todd, H. M., 134.20; Salem-st. ch., 58.62; Piedmont ch., 40, 232 82—482 62
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.
Blackstone, Cong. ch. and Y. P. S. C. E. 2 25
Millbury, 1st Cong. ch. 51 75—54 00
14,008 85

Legacies. — Enfield, J. B. Woods, by R. M. Woods, Trustee, 100 00
Greenfield, William B. Washburn, add'l, by F. G. Fessenden, for Exec's, 10,000 00
So. Weymouth, Mrs. Abigail S. Cobb, by A. E. Vining, Ex'r, 650 00
Springfield, Virgil Perkins, by Ella A. Perkins Pillsbury, Ex'x, 10,000 00
Taunton, Betsey Perkins, interest, 4 04
Townsend, Miss Caroline Wright, by S. S. Haynes, Ex'r, 100 00—20,854 04
34,862 89

RHODE ISLAND.

East Providence, United Cong. ch. 10 09
Kingston, Cong. ch. and so. 38 45
Newport, United Cong. ch. 103 35
Providence, Pilgrim Cong. ch., 150; Beneficent Cong. ch., Easter offering, 146.45, 296 45
Westerly, Cong. ch. and so. 13 00
461 34

CONNECTICUT.

Fairfield county.
Darien, Cong. ch. and so. 20 25
Fairfield, A friend, 5 00
No. Greenwich, Cong. ch. and so. 24 30—49 55
Hartford county. W. W. Jacobs, Tr.
Bristol, Cong. ch. and so. 75 00
East Avon, Cong. ch. and so. 5 00
East Hartford, Cong. ch. and so. 70 00
Enfield, Cong. Sab.sch., for preacher in Madura, 50 00
Granby, South Cong. ch. 8 30
Hartford, Asylum Hill ch., Rev. W. H. Moore, to const. Rev. J. W. Moulton, H. M., 50; do., A friend, 1, 51 00
Manchester, 2d Cong. ch. 37 00
So. Glastonbury, Cong. ch. and Sab. sch. 4 13
Southington, 1st Cong. ch. 16 57
So. Windsor, 1st Cong. ch. 30 59
Wapping, Two friends, 1 25—348 84
Litchfield co. G. M. Woodruff, Tr.
Bridgewater, Cong. ch. and so. 7 00
Harwinton, Cong. ch. and so. 8 60
Norfolk, Cong. ch. and so. 110 01
Thomaston, Cong. ch. and so. 11 90—137 51
Middlesex co. E. C. Hungerford, Tr.
Centerbrook, Cong. ch. and so. 34 50
Millington, Cong. ch. and so. 2 00
Winthrop, Miss C. Rice, 5 00
"Middlesex conference collection," 33 50—75 00
New Haven county.
Meriden, Centre ch., 40; Mrs. Emily H. Johnson, to const. S. F. Johnson, H. M., 100; Julius W. Yale, 10, 150 00
Naugatuck, Cong. ch. and so. 107 00
New Haven, Humphrey-st. ch., 68.82; Centre ch., m. c., 1.22; United Society D. E. H. Bishop fund, 50; Yale Div. school, add'l, 1; Ferry-st. ch., 1, 122 04
North Madison, Friends, 6 00
Prospect, Cong. ch. and so. 14 50
Southbury, Cong. ch. and so. 9 00
Woodbridge, Cong. ch. and so. 51 41—459 95
New London co. L. A. Hyde and H. C. Learned, Tr's.
Griswold, 1st Cong. ch. 30 00
New London, 1st Ch. of Christ, m. c. 13 40
Salem, Cong. ch. and so., 28; Rev. W. A. Fobes, for Japan, 32, 60 00—103 40
Tolland co. E. C. Chapman, Tr.
Gilead, Cong. ch. and so. 39 00
Somersville, Cong. ch. 23 40—62 40
Windham county.
Chaplin, Cong. ch. and so. 139 95
East Woodstock, Cong. ch. and so. 27 70
North Woodstock, Cong. ch. and so. 27 39
Pomfret, 1st Cong. ch. 47 00
Putnam, 2d Cong ch. 35 19—277 23
——, "Woodside," of which 41.34 for Japan, 76 34
1,590 22

Legacies. — Harwinton, Mrs. Sarah B. Hayes, by Dr. V. Buell, balance, 105 90
Woodstock, Emily J. Bowen, in part, 1,500 00—1,605 50
3,195 72

NEW YORK.

Bethel, Cong. ch. 3 21
Brooklyn, Ch. of the Pilgrims, add'l (of which from W. T. Hatch, 100, from Frederick Cobb, 80, and from H. D. Sharpe, 10), 190; Clinton-ave. Cong. ch., m. c., 72.41; East Cong. ch., 14, 276 41
Canandaigua, 1st Cong. ch. 19 63
Clifton Springs, Mrs. H. D. Lyman and Miss Lucy D. Lyman, 20 00
Corona, Union Evan. ch., add'l, 4 00
Fredonia, Mrs. John Hamilton, Jr. 5 00
Groton, Storrs A. Barrows, 20 00
Holland Patent, Cong. ch. 2 61
Homer, Cong. ch. and so. 15 19
Jamestown, Cong. ch. 90 00
Lisle, Cong. ch. 8 52
Little Valley, Cong. ch. 6 00
Malone, Mrs. M. K. Wead, 50 00
Middleton, 1st Cong. ch. 61 91
Munnsville, H. Gaston, 2 00
New York, Calvary Presb. ch., 25; Welsh Cong. ch., 5, 30 00
Oxford, Cong. ch. and so. 8 27
Phelps, Mrs. William H. Jackson, 1 00
Remsen, Cong. ch. 2 88
Rochester, South Cong. ch. 4 00
Rodman, Cong. ch. 24 00
Rome, Cong. ch. 3 38
Sanborn, Miss Abigail Peck, 5 00
Stockholm Depot, Rev. S. A. Worden, 2 15
Troy, D. L. Boardman, 50 00
Utica, Plymouth Cong. ch., 20; Bethesda Cong. ch., 15, 35 00
Whitney's Point, S. Stiles, 2 00—752 16

Legacies. — Homer, Jacob M. Schermerhorn, by George I. Schermerhorn, Ex'r, less tax, 2,375 00
LeRoy, Stephen R. Bradley, by W. H. Day, Trustee, 488 41
Milton, Joseph Wood, by John Richards, Ex'r, 100 00—2,963 41
3,715 57

PENNSYLVANIA.

Blossburg, 2d Cong. ch.	2 00	
Braddock, Cong. ch.	8 53	
Catasauqua, Cong. ch.	5 01	
Ebensburg, 1st Cong. ch.	15 83	
Erie, Mrs. S. A. P. T., 10; Miss E. E. T., 40: M. W. T., 50, to const. Rev. CLIFFORD H. SMITH, H. M.,	100 00	
Jeffersonville, Francis Whiting and wife,	25 00	
Pittsburg, 1st Cong. ch., 10: South Side Cong. ch., 5.03,	15 03	
Slatington, Cong. ch.	2 52	
Wheatland, Cong. ch,	7 00	
Wilkes Barre, Puritan Cong. ch.	8 46	—189 38

NEW JERSEY.

Chester, 1st Cong. ch.	14 60	
Jersey City, Waverly Cong. ch.	16 00	
Newfield, Rev. Charles Willey,	20 00	—50 60
Legacies.—Morristown, Mrs. Margaret M. Stiles, by W. W. Cook and G. W. Jenkins, Ex'rs,	6,407 11	
	6,457 71	

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., 98.64; 5th Cong. ch., of which 50 from a friend, for Japan, 84; Alfred Wallace, 3,	185 64

NORTH CAROLINA.

New Berne, W. O. Seymour,	10 00

GEORGIA.

Atlanta, A friend,	10 00

FLORIDA.

Georgiana, William Munson,	38 45	
Inter Lachen, 1st Cong. ch.	6 76	
Jacksonville, Union Cong. ch.	21 61	
Winter Park, Cong. ch., 44.14; F. W. Lyman, 50,	94 14	—160 96

ALABAMA.

Selma, Cong. ch. and Sab. sch.	6 00	
Talladega, Rev. and Mrs. H. S. DeForest, to const. Rev. GEORGE E. WHITE, H. M.	125 00	—131 00

TENNESSEE.

Nashville, A friend,	5 00	
Petway, A. P. Highland, Jr.	1 00	—6 00

TEXAS.

Paris, Cong. ch.	6 80

OHIO.

Ashland, Centre-st. Cong. ch.	17 18	
Ashtabula, 2d Cong. ch.	11 65	
Atwater, Cong. ch. and so.	13 50	
Brighton, Cong. ch. and so.	9 07	
Bryan, S. E. Blakeslee,	11 00	
Clarksfield, Cong. ch.	9 00	
Cleveland, Harriet Andrus,	5 00	
Columbus, Extra,	1 00	
Delaware, Rev. John H. Jones, to const. Rev. WM. R. EVANS and Mrs. M. E. EMERSON, H. M.	160 00	
Elyria, 1st Cong. ch.	250 00	
Fitchville, 1st Cong. ch., add'l,	50	
Garrettsville, Cong. ch.	25 72	
Hudson, Cong. ch., 8; Wm. C. Webster, 10,	18 00	
Lyme, Cong. ch.	34 80	
Mansfield, Mrs. F. E. Tracy and Mrs. R. L. Avery,	100 00	
Medina, Cong. ch.	169 51	
Mt. Vernon, Cong. ch.	13 73	
Oberlin, Dr. Dudley Allen, for Tungcho College and to const. Rev. Prof. HENRY C. KING, H. M. 50; Mrs. E. B. Clark, 10,	60 00	
Painesville, 1st Cong. ch.	77 00	
Sheffield, Cong. ch.	14 23	
Steubenville, 1st Cong. ch.	10 00	
Toledo, La Grange-st. Cong. ch.	2 75	
Unionville, Cong. ch.	10 49	
Williamsfield, Cong. ch.	3 00	
Windham, Cong. ch.	14 86	—1,041 99
Legacies.—Kingsville, Myron Whiting, by J. H. Kinnear, Exec'r,	1,392 42	
	2,434 41	

INDIANA.

Lima, C. U. P. and C. J. P.	2 00

ILLINOIS.

Alton, Ch. of the Redeemer,	21 00	
Anna, Mrs. J. A. Robinson, 5; Rev. and Mrs. E. L. Hill, 5,	10 00	
Aurora, Mrs. J. L. Greenfield,	5 00	
Bunker Hill, Cong. ch.	49 20	
Chesterfield, Cong. ch.	4 75	
Chicago, 1st Cong. ch., 77.26; South Cong. ch., m. c., 10.10; A friend, 100; Rev. G. N. Boardman, D.D., 50,	237 36	
Dundee, Cong. ch.	20 62	
DuQuoin, Mary A. Arms,	5 00	
Earlville, Cong. ch.	20 40	
Galesburg, 1st Cong. ch., a memorial of the late Mrs. A. M. Jenney,	172 20	
Geneseo, 1st Cong. ch.	37 58	
Hamilton, Cong. ch.	8 00	
Hampton, Cong. ch.	10 00	
Illini, Cong. ch.	35 00	
Knoxville, Hezekiah Rowles,	5 00	
Lawn Ridge, Cong. ch.	23 87	
McLean, Cong. ch.	5 50	
Marseilles, 1st Cong. ch.	24 53	
Morris, George Blount,	10 00	
Payson, Cong. ch.	60 00	
Rockford, 1st Cong. ch., to const. Rev. W. W. LEETE, H. M.	121 00	
Sandwich, 1st Cong. ch.	30 00	
Seward, Cong. ch.	39 83	
Shabbona, Cong. ch.	62 19	
Thomasboro, "R."	3 00	
Toulon, Cong. ch.	27 16	
Wheaton, Rev. James Brewer,	33 00	
———, Unexpected,	200 00	—1,281 19

MISSOURI.

Neosho, 1st Cong. ch.	14 27	
St. Louis, Olive Branch Cong. ch., 4.51; Christ's ch. for the Deaf, 1.92,	6 43	
Twin Springs, Cong. ch.	1 00	—21 70

MICHIGAN.

Allegan, 1st Cong. ch., to const. S. S. DRYDEN, H. M.	100 00	
Almont, Cong. ch.	28 00	
Alpena, ———,	10 00	
Ann Arbor, 1st Cong. ch., A friend, to const. Rev. MARK W. WILLIAMS, H. M.	50 00	
Athens, Cong. ch.	6 00	
Bethel, Cong. ch.	1 60	
Bronson, Cong. ch.	2 05	
Chase, Cong. ch.	3 18	
Columbus, Rev. W. I. Hunt,	5 00	
Covert, Cong. ch., 16.75; R., 3,	19 75	
Detroit, Canfield-ave. Cong. ch.	10 86	
Dundee, Cong. ch.	5 50	
Galesburg, Cong. ch.	13 46	
Houghton, Alfred C. Lane, for Japan,	10 00	
Lansing, Plymouth Cong. ch.	23 65	
Owosso, Mrs. Julia F. Sharts,	1 00	
Portland, 1st Cong. ch.	15 79	
Union City, Cong. ch., 3.68; A friend, 50,	53 68	—359 52
Legacies.—Detroit, Ellen Gibson, by Elisha A. Fraser, adm'r, bal.	3,309 34	
	3,668 86	

WISCONSIN.

Berlin, Union Cong. ch.	15 00	
Blake's Prairie, Cong. ch.	5 00	
Brodhead, 1st Cong. ch.	5 00	
Clinton, John H. Cooper,	5 00	
Delavan, Cong. ch.	72 00	
Fulton, Rev. A. S. Reid,	5 00	
Kenosha, Thomas Gillespie,	20 00	
Leeds, Cong. ch.	23 15	
Madison, 1st Cong. ch.	35 00	
Menomonie, 1st Cong. ch.	40 08	
Oconomowoc, Cong. ch.	17 42	
Pine River, Cong. ch.	2 00	
Platteville, Cong. ch.	41 33	
Poysippi, Cong. ch.	3 14	
Stoughton, Cong. ch.	3 74	
Windsor, Cong. ch., with other dona., to const. Rev. A. D. Adams, H. M.	26 93—320 39	
Legacies. — Waukesha, Newton S. Kendrick, by F. W. Noyes, Ex'r,	454 88	
		775 27

IOWA.

Alton, Cong. ch.	5 75	
Anamosa, Cong. ch.	32 05	
Central City, Cong. ch.	13 25	
Center, Cong. ch.	3 03	
Danville, Lee W. Mix,	5 00	
Denmark, Cong. ch.	1 00	
Des Moines, North Park Cong. ch.	13 00	
Farmington, M. H. Cooley,	2 00	
Grinnell, Cong. ch., m. c.	2 82	
Hampton, 1st Cong. ch.	41 51	
Lyons, 1st Cong. ch.	22 87	
Manson, Cong. ch.	10 74	
Muscatine, Cong. ch.	150 70	
Mt. Pleasant, Cong. ch.	12 50	
Orchard, Cong. ch.	9 12	
Osage, Cong. ch.	63 50	
Postville, Cong. ch.	25 70	
Riceville, Cong. ch.	12 50	
Stacyville, Cong. ch.	27 05	
Tipton, Ladies' Miss'y Soc'y of Cong. ch.	5 00	
Waverly, Cong. ch.	25 00	
Winthrop, Cong. ch., of which 25 from E. M. Knox,	49 39—533 48	
Legacies. — Des Moines, Mrs. Harriet L. Rollins, add'l, by S. A. Merrill,	291 25	
		824 73

MINNESOTA.

Excelsior, Cong. ch.	11 04	
Hawley, Union ch.	4 25	
Lyle, Cong. ch.	2 00	
Minneapolis, Plymouth ch., 29.38; Vine Cong. ch., 13.40; George H. Rust, 200,	242 78	
Rochester, Cong. ch.	43 30	
Stillwater, Cong. ch.	5 25	
St. Paul, Plymouth Cong. ch.	66 70—375 32	

KANSAS.

Almona, Cong. ch.	5 00	
Atwood, Mrs. S. F. Richards and Mrs. Allie G. Hotchkiss,	5 50	
Chase, Cong. ch., towards salary Rev. F. D. Greene,	10 00	
Nortonville, Mr. and Mrs. A. J. King,	10 00	
Plevna, Cong. ch.	5 00	
Stafford, Cong. ch.	4 00	
Tonganoxie, Cong. ch.	11 71—51 21	

NEBRASKA.

Ashland, Cong. ch.	10 55	
Bertrand, Cong. ch. and Sab. sch.	14 05	
Cowles, Cong. ch.	4 12	
Culbertson, Mrs. E. F. Giles,	10 00	
Franklin, Cong. ch.	14 50	
Fremont, 1st Cong. ch.	60 00	
Indianola, Cong. ch.	9 00	
Milford, Cong. ch.	42 25	
Omaha, Plymouth Cong. ch.	22 75	
Richmond, Cong. ch.	1 00	
Sonnyview, Cong. ch.	2 00—190 22	

CALIFORNIA.

Cloverdale, Cong. ch.	30 50	
Monrovia, 1st Cong. ch.	6 35	
Orange, Mrs. M. L. W. Kent,	10 00	
San Diego, 2d Cong. ch.	3 00	
San Miguel, Cong. ch.	1 00	
Sierra Madre, 1st Cong. ch.	5 28	
Sutter Co., "E."	3 00—59 13	

COLORADO.

Otis, Cong. ch.		6 26

WASHINGTON.

Christopher, White River ch.	5 00	
Steilacoom, Rev. L. W. Brintnall,	5 00	
Tacoma, 1st Cong. ch.	97 30—107 30	

NORTH DAKOTA.

Buxton, Cong. ch.	5 25	
Caledonia, Cong. ch.	3 50	
Cummings, Cong. ch.	4 00	
Hope, Cong. ch.	12 50—25 25	

SOUTH DAKOTA.

Lesterville, Cong. ch.	2 00	
Rapid City, 1st Cong. ch., with other dona., to const. Mrs. Helen Lewis, H. M.	44 00	
Valley Springs, Cong. ch.	2 16—48 16	

WYOMING.

Cheyenne, 2d Cong. ch.		10 00

ARIZONA.

Tucson, Cong. ch.		28 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Natal, Adams Mission ch. contrib., 44.75; Rev. J. Ferrie, 10.18,	54 93	
China, Peking, Ch. contribution,	70 02	
Italy, Florence, A friend,	50 00	
Sandwich Islands, Kohala, A friend,	1,500 00	
Turkey, Constantinople, Kouzoujouk Oghlon Brothers, 29.04; Van, Dr. and Mrs. George C. Raynolds, 13,	42 04—1,716 99	

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Ellen Carruth, Boston, *Treasurer.*

For several missions, in part,		9,286 57

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 3,000 00

MISSION SCHOOL ENTERPRISE.

Maine. — Fryeburg, Cong. Sab. sch. (of which 6.55 for sch. at Samokov), 10.20; Lewiston, Y. P. S. C. E. of Pine-st. ch., 15; Portland, Williston Cong. Sab. sch., 36.96, 62 16

New Hampshire. — Lyme, Cong. Sab. sch. 12 00

Vermont. — North Pomfret, Y. P. S. C. E. of Cong. ch. 2 70

Massachusetts. — Athol Centre, Y. P. S. C. E. of Cong. ch., 12.50; Atlantic, Cong. Sab. sch., 6; Boston, Sab. sch. of Phillips ch., for theol. student in Amanzimtote, Marsovan, and Kyōto, 90; Y. P. S. C. E. of Eliot ch., 37.50; Cong. Sab. sch., Allston, 6.11; Danvers, Y. P. S. C. E., Maple-st. ch., 10; Dedham, 1st Cong. Sab. sch., 15; Easton, Y. P. S. C. E., for support of Jap. student, 6.25; Eastondale, Mission Cong. Sab. sch., 3; Gardner, Y. P. S. C. E., 1st ch., 11.17; Haverhill, Chinese

Sab. sch. of North Cong. ch., for Hong Kong, 10; Lynn, Y. P. S. C. E. of North Cong. ch., 5.32; Newburyport, Y. P. S. C. E. of North ch., 11.20; Newtonville, Central Sab. sch., for two pupils in Erzroom, 20; Sheffield, Y. P. S. C. E. of Cong. ch., for support of theol. student in Dōshisha, Jap., 12.50; Walpole, Cong. Sab. sch., 61.24; Worcester, Y. P. S. C. E. of Pilgrim ch., for native preacher in Madura, 40, 357 79

CONNECTICUT. — Middletown, Y. P. S. C. E. of Bethany chapel, 2; West Torrington, Y. P. S. C. E., 5, 7 00

NEW YORK. — Berkshire, Cong. Sab. sch., for theol. student, Marsovan, 30; Cambridge, Mission band in Cong. Sab. sch., for China, 10; Canandaigua, 1st Cong. Sab. sch., 25; Flushing, Y. P. S. C. E. of Cong. ch., 7.14; Homer, Cong. Sab. sch. 50; Tallman, 2d Cong. Sab. sch. 2.20; Utica, Y. P. S. C. E. of Plymouth ch., 5.50; Warsaw, Cong. Sab. sch., 25, 154 84

NORTH CAROLINA. — Wilmington, Miss La Grange's school, 3 00

TEXAS. — Paris, 1st Cong. Sab. sch. 5 51

OHIO. — Akron, Y. P. S. C. E. of West Cong. ch., 5; Collinwood, Y. P. S. C. E., for Africa, 5; Garrettsville, Cong. Sab. sch., 5.09; Mansfield, 1st Cong. ch., for school in India, 50, 65 09

ILLINOIS. — Chesterfield, Willing Workers, No. 2, for Pao-ting-fu, 4.88; Chicago, Grace Cong. ch. Y. P. S. C. E., for educa. of Turkish boy, 10; do., Evanston-ave. Cong. Sab. sch., add'l, 1; do., South Cong. Sab. sch., 10.43; Paxton, Junior Y. P. S. C. E., for pupil in Turkey, 85c.; Seward Grove, Cong. Sab. sch., for Japan, 7.15, 34 31

MISSOURI. — Eldon, Cong. Sab. sch., 1; St. Joseph, Y. P. S. C. E. of Taberna. ch., 1.25; St. Louis, Chinese Dep't of Pilgrim Cong. Sab. sch., for theol. student at Tung-cho, 40, 42 25

MICHIGAN. — Portland, 1st Cong. Sab. sch. 1 33

WISCONSIN. — Antigo, Cong. Sab. sch., 10.97; Racine, Class No. 11, Welsh Cong. ch., 2, 12 97

IOWA. — Keokuk, Y. P. S. C. E., 3.25; Muscatine, Cong. Sab. sch., 10; Stacyville, Y. P. S. C. E. of Cong. ch., 2.51, 15 76

MINNESOTA. — Fosston, Cong. Sab. sch., 2; Rochester, Y. P. S. C. E., 14, 16 00

NEBRASKA. — Indianola, Sab. sch. and King's Band, 3 32

NORTH DAKOTA. — Ft. Berthold, Cong. Sab. sch. 3 50

799 53

CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS. — Marblehead, Y. P. S. C. E., 5; Monson, Sunshine Band, 5, 10 00

CONNECTICUT. — New Britain, Prim. dep't So. Sab. sch., 40; New Haven, 1st Cong. Sab. sch., 20; Riverton, Junior Endeavor Society, 4, 64 00

NEW YORK — Canandaigua, 1st Cong. S.S. 17 13

ILLINOIS. — Princeton, Cong. Sab. sch. 7 28

MISSOURI. — Eldon, Cong. Sab. sch. 50

CANADA. — Meaford, L. Harris, 10

99 01

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE. — Hollis, Y. P. S. C. E., for Okayama Orphan Asylum, 10 00

VERMONT. — Milton, Cong. ch., for scholarship in Anatolia College, 14 00

MASSACHUSETTS. — Boston, Thank-offering from a friend, for evangelistic work care of Kyōto Station, Japan, 1,000; Miss Harriette Carter, for the Dōshisha, 20; Friends in 2d ch., Dorchester, for do., 15.50; Willing Workers, Shawmut Branch, for add'l scholars in Miss Wheeler's school, 14.25; Extra Cent-a-day Band of Cong'l House for Wagolie school, Marathi, 12; Charlemont, Y. P. S. C. E., for pupil, Kalgan, 6.25; Groton, Extra Cent-a-day Band, for the Dōshisha, 20; Holbrook, John Haynes, for Kyōto evangelistic fund, 2; Medford, ———, for evangelistic work in Japan, 100; Melrose, Y. P. S. C. E. of Cong. ch., for Dhamrie sch., Marathi, 60; Newton Centre, Rev. W. H. Cobb, for the Dōshisha, 5; Peru, Cong. ch., for Japan students, 18.50; Pittsfield, "Number Four," for evangelistic work in Tōkyō, 10; South Weymouth, A. O. Crawford, toward mission school, care Rev. L. S. Gates, 15, 1,298 50

CONNECTICUT. — Bridgeport, Junior Chr. End. Society, for work of Miss E. M. Barnum, Harpoot, 10; Putnam, Rev. F. D. Sargent, for boy, Madura, 15; ———, A friend, for student in Pasumalai Seminary, 15, 40 00

NEW YORK. — Aquebogue, Y. P. S. C. E., for Babigian, Erzroom, 5; Buffalo, W. G. Bancroft Mission Band, for Farm School, Bihé, 5.32; Moravia, Cong. ch., for Dr. Van Allen's Medical work, Madura, 8.72; Santa Clara, H. W. T. Hurd, for church at Bailundu, 25, 44 04

DISTRICT OF COLUMBIA. — Washington, O. F. Presbrey, for student in Anatolia College, 15 00

ALABAMA. — Jenifer, Woman's Miss. Union, for Miss Jones's work and revision of Zulu Bible, 5; New Decatur, Mrs. Jenkins's Sab. sch. class, for use of Mrs. English, Sivas, 8, 13 00

OHIO. — Cleveland, Judge J. E. Ingersoll, for Marash Theo. Sem., 100; do., C. W. Merrill, for Niigata, 15; do., Mrs. R. L. Avery, for do., 10; do., Mrs. F. E. Tracy, for do., 10; Oberlin, Dr. Dudley Allen, for Marash Theo. Sem., 50; do., 2d Cong. Sab. sch., for Webster memo. fund, 10; Toledo, Mrs. W. I. Squire, for work of Miss Miner, 10; do., Washington-st. Sab. sch., for support of Sundra, India, 25, 230 00

ILLINOIS. — Chicago, Miss R. A. Wentworth of N. E. ch., for evang. work of Dōshisha students, 300; do., by Rev. C. F. Gates, (of which 25 from a friend, Pilgrim ch., St. Louis, and 50 from Kenwood Evang. Sab. sch., Chicago, for students giving notes), 75; Englewood, Y. P. S. C. E. of North Cong. ch., for Bible reader, 10; Oak Park, S. J. H., special, for evang. work of Dōshisha students, 100; Rockford, T. Pierpont, for support of Anastasiades, 14, 499 00

IOWA. — Muscatine, Y. P. S. C. E., for Mrs. White, Marsovan, 2 79

MINNESOTA. — Minneapolis, Plymouth ch. Newsboys' club, for Miss Miner, 2.16; do., Rev. T. F. Allen, for Webster memo. fund, 5; Northfield, Extra Cent-a-day Band, for work of Henry K. Wingate, 20; do., Willing Workers, for do., 5; do., Carleton College Y. M. C. A., for do., 5, 37 16

KANSAS. — Neosho Falls, Rev. S. B. Dyckman, for girl, E. C. Africa, 5 00

NEBRASKA. — Blair, Rev. G. W. Wainwright, for Home Mission Work in Japan, 25 00

CALIFORNIA. — Cloverdale, Cong. Sab. sch., for Euphrates College, 10 00

OREGON. — Portland, Maud Ingersoll, for Hospital at Mardin, 25 00

South Dakota. — Chamberlain, Y. P. S. C. E., for Hospital at Foochow, 2; Watertown, Cong. Sab. sch., for boys' sch., Tai-ku, 6, 8 00
Canada. — Montreal, Amer. Presb. Sab. sch., to found scholarship in Euphrates College, 100 00
England. — York, Roderic K. Clark, for Mr. Ishiis' Orphan Asylum printing-press, 2 38
India. — ———, A missionary and wife, to prevent dismissal of helpers in their work, 416 81

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Ellen Carruth, Boston, *Treasurer.*

For land at Sirur,	280 00	
For Bible-women in Madura,	243 00	—523 00

From Woman's Board of Missions of the Interior.

Mrs. L. J. B. Leake, Chicago, Illinois, *Treasurer.*

For repairs of roof on Hadjin Home,	264 00	
,, beggars' school, Aintab,	25 50	
,, Hosanna Aintablieyan, Marash,	10 00	
,, bedsteads for Talas,	15 00	
,, Rev. J. H. Pettee, Okayama,	6 63	
,, Miss Nancy Jones,	4 50	
,, Miss A. Little,	2 00	—327 63
		3,646 31

From the American Missionary Association, by H. W. Hubbard, New York, *Treasurer.*

Income of the "Avery Fund," for missionary work in Africa,	355 32
Donations received in March,	43,379 97
Legacies ,, ,,	39,577 95
	82,957 92

Total from September 1, 1890, to March 31, 1891: Donations, $264,754.94; Legacies, $139,211.42 = $403,966.36.

CONTRIBUTIONS FOR THE SCHOONER "ROBERT W. LOGAN" FOR RUK, MICRONESIA.

Maine. — Orland, Hattie M. Condon, 3 00
New Hampshire. — Littleton, Cong. Sab. sch., 10; Wilton, Corban Society, 5, 15 00
Massachusetts. — Salem, Prim. Dept. Taber. Sab. sch., 2; Westfield, 2d Cong. ch., 11.80, 13 80
New York. — Minerville, Nellie and Herbert Reed, 1 00
Illinois. — Bunker Hill, Cong. Sab. sch., 10; Peoria, Y. P. S. C. E. of Plymouth ch., 7, 17 00
Japan. — Kōbe, Y. P. S. C. E., 2.60; Okayama, Anna H. Pettee and other friends, 1.07, 3 67

	53 47
Previously acknowledged,	4,136 81
	4,190 28

FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

New York. — Brooklyn, A friend,	25 00
Pennsylvania. — Philadelphia, Central Cong. ch.	25 00
Collected in England by Dr. Herrick,	24 35
	74 35
Previously acknowledged,	15,431 20
	15,505 55

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

FOR SUFFERERS IN CHINA.

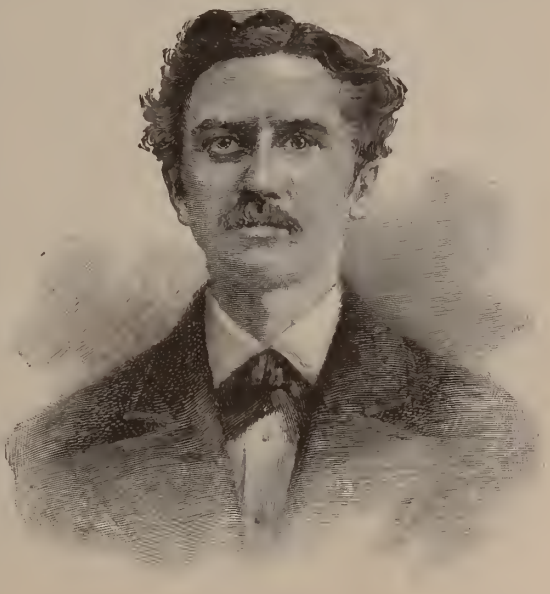
Vermont. — Bennington, 1st Cong. ch., 2; Y. P. S. C. E. of 2d Cong. ch., 10; Bellows Falls, Cong. ch., 6.76; Morrisville, Friends in Cong. ch., 5.15; Wallingford, Miss C. M. Townsend, 3; West Brattleboro, S., 3; Woodstock, Mrs. Julia Billings, 25, 54 91
Massachusetts. — Amherst, Two ladies, care of Mr. Stanley, 10; Boston, H. M., 50; Chicopee, 2d Cong. ch., 7.35; Dorchester, 2d Cong. ch., add'l, 1.56; Newburyport, A friend, 1; North Amherst, North Cong. Sab. sch., 9; Norfolk co., M. C. B., 10; Norfolk co., C. B. M., 10; Roxbury, M. M. T., Eliot ch., 10; So. Walpole, Missionary, 1; Winchester, A friend, 5; Worcester, Plymouth Cong. Sab. sch., 66.95, 181 86
Connecticut. — New Haven, United Cong. ch. and others, 114.02; do., Howard-ave. ch., 4; do., Chinese Sab. sch. of 1st M. E. Church, 22; do., Mrs. F. P. Gilbert, 10; do., Mrs. Rev. Charles Hartwell, 5; do., S. P. C., 5; do., ———, 1; do., Collected by Rev. E. E. Aiken, 25; Individuals, 149.42; West Haven, 2 classes in Cong. Sab. sch., 3; Waterbury, 1st Cong. ch., 82.10, 420 54
New York. — Glens Falls, Y. P. S. C. E. of Presb. ch., 16.55; Phelps, Mrs. Wm. H. Jackson, 1, 17 55
New Jersey. — Princeton, Univ.-place Sab. sch., 12.50; Vineland, Mrs. J. H. Gillette, 4.50, 17 00
Ohio. — Cleveland, Rev. H. A. Schauffler, 10; Mt. Vernon, Y. P. mis. soc. of Cong. ch., 12; Oberlin, A widow, 5, 27 00
Illinois. — Chicago, R. and S. Pollock, 5.89; do., A friend, 5; Seward, Cong. ch., 7, 17 89
Iowa. — Garner, Rev. Carl Hess, 3; Grinnell, Rev. and Mrs. Geo. H. White, 2, 5 00
Minnesota. — Minneapolis, Y. P. S. C. E. of Plymouth ch. 8 50
California. — Redlands, Rebecca H. Smiley, 5; Riverside, Woman's Mis. Society, 10; San Bernardino, 1st Cong. ch., 4.50, 19 50
North Dakota. — Hope, Cong. ch. 3 50
South Dakota. — Faulkton, Mis. Soc. of Cong. ch. 2 15
Manitoba. — Treherne, Friends, by Rev. H. W. Fraser, 67 00

	842 40
Previously acknowledged,	2,516 89
	3,359 29

For Young People.

THE HERO OF UGANDA.

On that morning of September, 1889, when the Emin Relief Expedition left the English mission station at Usambiro, south of Victoria Nyanza, refreshed by three weeks of rest and comfort, they turned for a glance backward at a lonely figure standing on the brow of a hill and waving them farewell. It was Alexander Mackay, whom Stanley calls "the best missionary since Livingstone." Picture to yourselves a slight, fair-haired Scotchman of forty years, with "a handsome, good, and clever face, and with calm, blue eyes that never winked," writes Stanley, though the heathen king had strangled his pupils, burned his converts, and "turned his eye of death on him." Fourteen years Mackay had borne in savage Africa the hardships of a missionary pioneer: a part of the time the only white man in the region. Stanley now strongly but vainly urged him to leave for a while, and the Church Missionary Society advised the same.



ALEXANDER MACKAY.

Mackay replied: "What is this you write, 'Come home'? Surely now, in our terrible dearth of workers, it is not the time for any one to desert his post. Send us only our *first* twenty men and I may be tempted to come to help you find the second twenty."

Mackay was born at Rhynie, Aberdeenshire, October 13, 1849, the son of a Free Church minister. Plain living, high thinking, and practical godliness were his birthright. At three years he read fluently; at seven, histories were his text-books. Until fourteen he received all his training from his learned father, whose guests and correspondents were such men as Hugh Miller and Sir Roderick Murchison. The boy's mind developed rapidly, but at eleven he almost discarded books for the garden, the glebe, and the pony. He also haunted the

mills and the workshops of Rhynie, studying all manner of machinery. But at thirteen he voluntarily returned to his books, entered school at Glasgow, graduated at a Teachers' Training College in Edinburgh as one of its ablest students, and afterwards spent six years in the most thorough training for his chosen profession of engineering. He was a sincere and devoted Christian, and hearing that the Church Missionary Society wished for a layman for Africa, he went out in 1876, declining the most pressing and tempting business offers. He said, "Many a better man than I has gone to heathen countries before now; why should not I go too? It is not to make money that I believe a Christian should live."

His first work in Africa was to build "the white man's big road," 230 miles long, from the coast opposite Zanzibar to Mpwapwa. After two years of fevers, toils, and trials, he reached Victoria Nyanza to find the missionary party which had gone on before him all dead. Their stores lay about in desperate confusion, but in ten days Mackay had put together the little steamer they had carried inland, and with three missionaries who now joined him he set out for Uganda, across the lake. They were shipwrecked! They made a tent out of a sail; and Mackay cut out the middle of the broken boat, joined both ends together and started again, this time reaching Uganda.

They found a lovely country, basking in perpetual summer; the mercury being about 60° Fahr. by night and 80° by day. The people were bright, cleanly, and active, and King Mtesa was friendly. Then followed years of patient language-study, translation, and teaching, varied by hard labor with forge and anvil, grindstone, lathe, and printing-press. The natives looked on in amazement at the feats of Mackay's engineering skill and listened the more willingly to his earnest offers of the great salvation through Jesus Christ.

In 1881 there had been great want of water at Mtesa's; the people obtaining only a scanty supply from a hole in the earth. By the use of his theodolite, Mackay calculated that he could obtain water there at a depth of only sixteen feet. He set men at work and reached water at just that depth. The natives had never seen a deep well before, and would not believe that water could be had on a hillside till Mackay put in a pump brought from London and they saw a full stream ascend twenty feet high, and flow and flow as long as one worked the handle. Their wonder knew no bounds. "Mackay is the Great Spirit!" they cried; "truly he is the Great Spirit!" He explained that the pump was only a sort of elephant's trunk made of copper, or like a beer-drinking tube with an iron tongue, that sucked up the water as their tongues sucked up beer through their gourds.

Mtesa was fickle; now listening attentively to Mackay's Sunday Bible-reading and preaching, and then relapsing into spirit-worship and the wildest wickedness. His vices and cruelties and those of his son Mwanga, who succeeded him in 1884, were appalling. Every day a wanton slaughter of human beings went on, and at times there was a general massacre, 2,000 victims being butchered at once, with every ingenuity of torture.

All this while, hosts of people came to the missionaries for instruction and learned to read from portions of the Bible printed on single sheets. Five of the

first converts were baptized in 1882, four years after the commencement of the mission. Their number increased without opposition as long as Mtesa lived, but in 1885, under Mwanga's weaker yet more cruel reign, the Christians began to win the martyr's crown, being first tortured and then roasted alive. Mackay suffered much personal violence, and, after Bishop Hannington was murdered on

A VILLAGE IN EAST CENTRAL AFRICA.

the way to Uganda, a plot was laid to kill all the missionaries. It failed, but the natives were forbidden on pain of death to come near the white men, and came only by stealth at night. In 1886 Mwanga killed thirty Christians and sentenced forty more, and the missionaries every moment expected their own arrest. Finally Messrs. O'Flaherty and Ashe were allowed to leave, but Mackay was kept alone for eleven months longer. Well for him that "he always looked fearlessly forth and seemed ever to see the face of the living God"! At length, in

July, 1887, Mwanga sent him, too, away. He went to Usambiro, where with others he carried on the same great work, "now with book in hand, now with hammer and tongs." He wrote home, "Duty before pleasure, they say; but my duty is a pleasure." There on the eighth of February, 1890, he rested from his labors, after a few days' illness from malarial fever. Twenty-five Uganda Christians had followed him to Usambiro, and 2,500 had settled in Ankoli, west of Victoria Nyanza. There Stanley saw them on his way to the sea, "a nice, cleanly dressed, sober, and independent people." "They told us," says Stanley, "the wonderful story of the deposition of Mwanga and the growth of the Christian mission. It was most graphic, most beautiful. . . . Such

TRAVELING IN AFRICA.

fortitude, such bravery, such courage. . . . I was carried back to the days of Nero and Caligula, how they persecuted the Christians at Rome. . . . Really there were instances here of equal courage, of equal faith. . . . I suppose that the railway will be down there in five years, and that Uganda will be connected with the sea, and I am quite sure the time will come when very many will seek those tropical paradises of Uganda simply for the pleasure of seeing such a nice country and its interesting people, made still more interesting by the religion they profess." Who now but says that Mackay's short life was a glorious success! His name is a household word wherever his Master's cause is dear. A burst of enthusiastic admiration and deepest sorrow was called forth by tidings of his death, from all branches of the Church on earth, and in heaven his reward is inconceivable and eternal.

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